ROME
TYRANNICAL,
Idolatrous and Heretical.

The Origine of Her Errors,

WITH

An Answer to Her Objections.

Also, Three short Sermons of *Repentance*, against *Swearing* and *Drunkenness*, Preached to the Ships Company before Admiral *Aylmer*, and several Captains.

By Peter Berault.

Chaplain in His Majesty's Ships the *Kent* and *Victory*, in the Late War.

Gal. 3. 1. *O Foolish! who has bewitched you, that ye should not obey the Truth?*

London, Printed by *W. Redmayne* for the Author, 1698.

BRITISH MUSEUM
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TO

His Excellency

The Right Honourable

John L. *Summers*

Lord Baron of Eveſham, *High* Chancellor of *England*, *one of the Lords of His Majeſty's moſt Honourable Privy Council, and one of the Lords Juſtices of* England, *during the Abſence of His Majeſty.*

May it Pleaſe your Excellency,

ROME, who in former Ages was both Holy and Orthodox, is now corrupted not only in

Her Manners, but alſo in Her Doctrine. Yet She is ſo Confident, as to accuſe of Impiety and Hereſie all the Proteſtant Churches of *England*, *Holland*, *Germany*, and other Countries; and peremptorily affirm, unleſs they be of Her Communion, they muſt never expect to be ſav'd. And ſo I may ſay without any paſſion, that She is like thoſe Lewd and Naughty Women, who quarrelling with thoſe, that are Honeſt, do immediately call them infamous and opprobrious Names, leſt the ſame ſhould be juſtly retorted upon Themſelves. I do not here intend to ſpeak of the Vices of the Church

Church of *Rome*, ſince moſt of 'em, to our Shame, are too frequently found amongſt us; I will only make mention of Her Tyrannies, Idolatries and Hereſies, which, thanks be to God, are not yet ſeen in Reformed Churches, and were the true Reaſons, why I left my Native Country, and came hither to live and end my days.

I know a different Conſtruction will be made by the Papiſts, as alſo by ſome Proteſtants; for, as St. *Paul*, being newly converted to the Chriſtian Religion, was not only hated by the *Jews*, ſome of them making an Oath, they would neither eat nor

drink, till they had kill'd him; but even was ſuſpected by the Apoſtles themſelves, who were for ſome time afraid to converſe with him. So when a Man leaves the Errors of the Church of *Rome*, and embraces the Truths of the Proteſtant Religion, then all the Zealots of his former Opinion do preſently Anathematize him; and thoſe, who were his moſt intimate Friends, become his greateſt Enemies. And that, which moſt aggravates his Trouble, is, that the Proteſtants, amongſt whom he came to ſecure himſelf, do commonly doubt of the Sincerity of his Converſion, and are very ſhy

of

of putting Confidence in him.

He that has powerful Enemies, ſtands in need of a mighty Protection; and this is the reaſon, My Lord, why I do here, under God, implore yours; which I do not in the leaſt queſtion, ſince you are an Enemy to the *Romiſh* Errors, and have a great Love for the Truth of the Reformed Religion, and no leſs Tenderneſs and Affection for them, that couragiouſly defend it.

The Three Sermons, I have lately preſented to your Excellency, were ſo kindly receiv'd, that I thought, I was obliged upon the firſt opportunity to make ſome acknow-

knowledgment to your Excellency by dedicating this ſmall Treatiſe. I ſhould not offer you a Preſent of ſo little value, had I not this to encourage me, that it is not the Gift, but the Intention in giving, which finds acceptance with Great and Generous Minds.

I do not here intend to attempt an enumeration of all your excellent Qualities. I will only ſay, that every one admires your ſolid Judgment, extraordinary Prudence, and wiſe Conduct in the high Places you are in, as well as in all the Affairs you undertake, either Publick or Private; that *England* doth find

in

in you both Equity and Integrity in the Administration of Justice; and that our very Prudent, and most Generous King *William*, having chosen you amongst so many Learned Lawyers to be Chancellor of *England*, one of the Lords of his most Honourable Privy-Council; and one of the Lords Justices of *England*, during his Absence, is a certain Proof of your Merits, and the best Commendation of your eminent Virtues.

These Virtues, My Lord, will render your Name Immortal to Posterity, and will leave a lively Idea of your Renown, which will serve to influence your Example to all

suc-

ſucceeding Ages. I abhor Flattery, but I love Juſtice; and in all that I have ſaid here to your Excellency, every body is obliged to declare, or with Silence give their Conſent, that I only give Honour to whom Honour is due.

I ask your Excellency's Pardon, for the Liberty I have taken. *I* pray God Almighty, that you may live long and healthful in the high Places, wherein you ſo worthily acquit yourſelf. *I* wiſh you every thing, that may contribute to make you intirely Happy in this World; and, when in the other you are call'd at the Judgment-Seat of our Lord Jeſus Chriſt, you may

may hear theſe comfortable words; *Come you Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* It is, and ſhall be, as long as *I* live, the earneſt Prayer of him, that is with Sincerity and Reſpect,

Your Excellency's

Moſt Humble

Moſt Obedient, and

Moſt Affectionate Servant

P. Berault.

A

MON SEIGNEUR SUMMERS CHANCELIER D'ANGLETERRE.

EPIGRAMME.

Sage, & Juſte Summers, *ta profonde Science,*
Jointe à ta grande Probité
Demande que par Equité
Chacun par tout te rende Homage, & Reverence.
On dit que la Juſtice, & que la Verité
Ne ſont plus icy ſur la Terre ;
Il eſt Faux ; car dans l'Angleterre
Summers, *par un beau Don de la Divinité,*
Poſſede l'une & l'autre en leur Integrité.

P. Berault.

ROME,

Tyrannous, Idolater, and Heretick.

THE Church of *Rome* may be now compared to the Image of *Nebuchadnezzar*; for as his Head was of fine Gold, his Breaſt and Arms of Silver, his Belly and his Thighs of Braſs, his Legs of Iron, and his Feet part of Iron and part of Clay: So, when we look upon the Ancient Church of *Rome*, She was then as pure as Gold. But when we come to the following Ages, we do find in her ſo notable a change; that we do now ſee in her an Iron-Age, and quite different from the former. I do not

here intend to imitate ſeveral Authors; who even, when they compoſe but a ſmall Book, are wont to make a long Preface. They build, as the Proverb ſaith, the Door bigger than the Houſe. They do promiſe much, and perform but little. That I may not be guilty of the fault, which I do here impute to others, I immediatly enter into my Subject, and prove *per Argumentum ad Hominem*, that is, by the very Principles of the Church of *Rome*, that She is *Tyrannous*, *Idolater*, and *Heretick*.

1. I ſhew that She is Cruel and Tyrannous; for all thoſe, that contrary to the Doctrine of Jeſus Chriſt and Law of Nature, do perſecute Men, and cauſe them to die, meerly becauſe they are not of their Opinion and Religion, are Cruel and Tyrannous.

The Church of *Rome*, contrary to the Doctrine of Jeſus Chriſt, and Law of Nature, does perſecute Men,

Men, and cauſe them to die, meerly becauſe they are not of her Opinion and Religion:

Therefore She is Cruel and Tyrannous.

The Major Propoſition of this Argument is true; as for the Minor, which is in queſtion, I prove it thus.

It is evident, that the *Roman* Church does perſecute Men, and cauſe them to die, meerly, becauſe they are not of her Opinion and Religion. The rigorous Laws of her Inquiſition, whereby She did perſecute an innumerable number of Men, and cauſe them to die, meerly, becauſe they were not of Her Opinion and Religion, is a convincing proof of what I ſay. And that it is contrary to the Doctrine of Jeſus Chriſt and Law of Nature to perſecute Men, and cauſe them to die, becauſe they are not of our Opinion and Religion, I ſhall endeavour to prove it evidently.

1. I ſay that this Doctrine of the *Roman* Church, by Perſecuting Men, and cauſing them to Die, meerly becauſe they are not of her Opinion and Religion, is contrary to Chriſt's Doctrine. For Jeſus Chriſt going to Worſhip at *Hieruſalem*, the *Samaritans*, who were of another Religion, refuſing to receive him in his Journey, two of his Diſciples, *James* and *John* preſently took Fire, and out of a well-meaning Zeal for their Maſter, and of the true God, and of *Hieruſalem* the true place of Worſhip, asked leave to diſpatch out of the way theſe Enemies of God and Chriſt, and the true Religion. And to this end they deſired our Saviour to give them Power to call for Fire from Heaven to conſume them. Jeſus Chriſt ſeeing them in this heat, which ſeem'd to be well-meaning, did very calmly, but ſeverely reprove this Temper of theirs; ſaying, *The Son of Man is*

not

not come to deſtroy Mens lives, but to ſave them. Luke 9. 56. You own your ſelves to be my Diſciples, but do you conſider what Spirit now Acts and Governs you? Not that ſurely which I do teach you, which is not furious Perſecuting and deſtructive Spirit, but mild, gentle, and aiming at nothing but to ſave Men's Lives, even of our greateſt Enemies. This Spirit of Perſecuting and Deſtroying one another about Religion, is contrary to the Intention, for which I came into the World. *For I am not come to deſtroy Men's Lives, but to ſave them.* Ye ought to love one another, even your greateſt Enemies; and far from giving you leave to Perſecute them, I forbid you to hate thoſe who Perſecute you. If I would deſtroy my Enemies, and the Hereticks that are not of my Religion, could I not do it by the Power which I have received from my Father; and could I

not obtain of him a Legion of Angels to deſtroy them? But my Intention is not that Religion ſhould be propagated in this cruel Method, but by Meekneſs and Perſwaſion. I will have Men to be drawn to the Profeſſion of it by the Bonds of Love and Conviction. *If any Man*, ſaith he, *will be my Diſciple, if any Man will come after me.* And when his Diſciples were leaving him, he does not, as they do in *Rome* and *Spain*, ſet up an Inquiſition to Torture and Puniſh them for their Defection from the Faith; only ſays, *will ye alſo go away?* And in imitation of this bleſſed Pattern the Chriſtian Church continued to ſpeak and act for ſeveral Ages. This was alſo the Language of the Holy Fathers and the Style of Councils; they ſaid that *the Chriſtian Law doth not avenge it ſelf by the Sword.* Lex nova non ſe vindicat ultore gladio; *and that we muſt not offer Violence to no Man, to compel him to Faith.*

Faith. Nemini ad credendum vim inferre. And *Gregorius* ad *Epiſc. Conſtant*, Writes thus. *Nova & inaudita prædicatio quæ verberibus exigit Fidem.* This ſort of Preaching is new and ſtrange, which extorts Faith by Whips and Scourges. If *Hereticks* were to be Perſecuted and Deſtroyed, the *Samaritans*, who were true Hereticks, and had affronted our Saviour himſelf, the Honour of God and of Religion, ought certainly to be puniſhed. And to ſhew the contrary, Jeſus Chriſt does ſeverely rebuke his Diſciples that had a great mind to deſtroy them, ſaying unto them, *Ye know not what manner of Spirit ye are of*; and he gives them ſuch a Reaſon, as ought in all Differences of Religion, how wide ſoever they be, to deter Men from this Temper; for, ſaith he, *The Son of Man is not come to deſtroy Men's Lives, but to ſave them.*

What

What can then the Church of *Rome* plead for her Perſecution to Men for the cauſe of Religion, which *James* and *John* might not much better have pleaded for themſelves againſt the *Samaritans*? Does ſhe practice theſe Severities out of a Zeal for the Honour of God, of Chriſt, and the true Religion? Upon theſe very Accounts it was that *James* and *John* would have called for Fire from Heaven to have deſtroyed the *Samaritans*. Is ſhe perſwaded, that thoſe whom ſhe Perſecutes are Hereticks, and that no Puniſhment can be too great for ſuch Offenders? So *James* and *John* were perſwaded of the *Samaritans*; and upon much better Grounds than thoſe of the Church of *Rome*; for Jeſus Chriſt does excuſe them, ſaying, *Ye know not what manner of Spirit ye are of*. But in the Church of *Rome*, and eſpecially in the Governing part of it; this Excuſe cannot be brought for

a good Plea; for the Chriſtian Religion, which they do Profeſs, forbids them Perſecution. And it is no more evident in the New Teſtament that Jeſus Chriſt was born, died, and roſe up for Sinners, than it is manifeſt that Chriſtians ought not to Perſecute one another for the Miſ-belief of any Article of Revealed Religion; much leſs when theſe Articles are invented by Men, or are impoſed as only Ceremonies.

I know that thoſe that live in the *Roman* Church, are not all of this Opinion, that all Hereticks, or thoſe that are not of their Opinion ought to be Perſecuted and put to Death. I knew ſome of them in *France*, which were of a better and more Chriſtian Principles; yet it is too true that this helliſh Doctrine is taught and practiſed among them. Their ſeveral and frequent Conſpiracies in *England*, their cruel and horrible Maſſacres in *Ireland*,

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land, *France*, and other Countries; as we may read in the Hiſtory, their ſevere and damnable Inquiſition in *Italy* and *Spain*; their rigorous Perſecutions towards our poor Brethren of the Reformed Church in *France*, which was theſe ſeveral years, and is at preſent ſo extreme, that I ſhould be too long, if I would write it down in this Treatiſe; and the very words of the Council of *Latran*, are a certain Proof of what I ſay. *If a Temporal Lord*, ſaith this Council, *be required and warned by the Church to Purge his Country from this foul Hereſie, does neglect it, let him be Excommunicated by the Metropolitan Biſhop; and from that time let him Denounce his Subjects, diſcharged of their Allegiance, and let him give his Country to be Poſſeſſed by the Catholicks.* And in the next words, ſeveral Priviledges and great Indulgences are granted to all Men that

ſhall

ſhall endeavour to deſtroy the Hereticks.

2. I make it appear, that this Doctrine of Perſecuting and Deſtroying thoſe which are not of our Opinion and Religion, is contrary to the Law of Nature. For this is the Law of Nature, *As ye would that Men ſhould do unto you, ſo do you unto them.* We would not be Perſecuted and Deſtroyed for our Opinion and Religion; therefore we ought not to Perſecute and Deſtroy others.

But ſome will object, we have a Law, and by this Law they ought to be Perſecuted and Deſtroyed.

I Anſwer, if that were a ſufficient Reaſon to warrant Perſecution, we could not blame the *Jews*, when they Crucified Jeſus Chriſt; for they ſaid, *They had a Law, and that by this Law he ought to die.* And we could not blame Queen *Mary*, who by a Law in her days, cauſed ſo many

many to ſuffer Martyrdom; nor could we now blame the Papiſts, who by their Laws in *France*, *Italy* and *Spain*, eſtabliſh Cruelty and Oppreſſion; and as ſo many *Nebuchadnezzars* give Order, that all Perſons that will not Worſhip their God of Bread, or refuſe to bow before their Images, or will not believe what they believe, be Perſecuted, Tortured, and put to Death by the moſt cruel Torments.

If any Man be found a Plotter, or breed Sedition and Diſturbance in a Kingdom; if he contrive any Evil againſt the King or Government, he ought to be Puniſh'd according to the Law of this Kingdom. But if he only be found *Erring* concerning ſome Articles of Religion, he ought to be Taught and Admoniſh'd by the Biſhop, and afterwards rejected from the Congregation, if he will not be perſwaded. But he ought not to be caſt into Priſon, nor deprived of his

his Eſtate, nor ſent to the Gallies, nor Condemned to Die. For this Cruelty, as I have already ſhewed, is not only contrary to the Doctrine of Jeſus Chriſt, but to the Law of Nature alſo. And therefore it is evident, that the Church of *Rome* is Cruel and Tyrannous; ſince contrary to Chriſt's Doctrine and the Law of Nature, ſhe Perſecutes and puts Men to Death, meerly becauſe they are not of her Opinion and Religion.

The Origine, or the Author of this helliſh Doctrine was a Dominican Fryar, or rather the King *Nebuchadnezzar*; for as he that would not Worſhip his Image, was caſt into a fiery Furnace, ſo thoſe that will not Worſhip the God of Bread of the Papiſts, and bow to their Images, are Condemn'd to be burnt alive.

Secondly, I ſhew that the *Roman* Church is Idolater.

All thoſe, that do Worſhip the Creature for the Creator, are Idolaters.

The Church of *Rome* does Worſhip the Creature for the Creator;

Therefore ſhe is an Idolater.

The Major Propoſition of this Argument is true, and is granted by all Divines. As for the Minor, which is in queſtion, I prove it thus.

The Church of *Rome* does Worſhip a bit of Bread baked upon the Fire, and takes it for her God; therefore ſhe does Worſhip the Creature for the Creator; therefore ſhe is an Idolater.

That the *Roman* Church Worſhips a bit of Bread baked upon the Fire, and takes it for her God; this does clearly appear, ſince ſhe believes that the Bread being Conſecrated by her Prieſts, is really Tranſubſtantiated, or changed into the true Body of Jeſus Chriſt, and renders unto it the very ſame Ado-

Adoration that we render to the Godhead. And that it is falſe that this Bread Conſecrated by her Prieſts, be really changed into the true Body of Jeſus Chriſt. I will make it evidently appear, becauſe this Doctrine of theirs is contrary to the Holy Scripture, to Senſes, to Reaſon, and to the Holy Fathers.

1. I ſay that it is contrary to the Holy Scripture, that the Bread Conſecrated by her Prieſts, be really changed into the true Body of Jeſus Chriſt, and conſequently be here ſtill upon Earth; for Jeſus Chriſt being about to leave the World, and his Diſciples afflicting themſelves upon this account, he doth not comfort them by ſaying, I leave you my Body under the Species of Bread and Wine, but he tells them, *The Poor ye have with you, but me ye have not always; I came forth from the Father, and am come into the World, again I leave the World and go to the Father.* He

tells them that his Father will Protect them, will ſend them his holy Spirit, and that he is going to prepare them a place in Heaven. He tells them of his Interceſſion, and of his ſecond coming to Judge both the quick and the dead, and *that the Heavens muſt receive him until the time of the reſtitution of all things.* John 12. 8, 16, 28. Acts 3. 21. and in the 24th Chapter of St. *Mat.* 26 Verſe, it is written, that a time will come, when they ſhall ſay, *Lo, here is Chriſt, or there, behold he is in the ſecret Chambers, and that we muſt not believe it.*

By theſe words, it appears clearly, that it is contrary to the holy Scripture, that the Body of Jeſus Chriſt be yet here upon *Earth*, and conſequently, that the Bread Conſecrated by the Prieſts, be really changed into his Body.

Object. Jeſus Chriſt, ſaith the *Roman* Church, took Bread, and gave Thanks, and ſaid, *Take ye and eat,*

eat, this is my body which is broken for you. Matth. 26. 1 Cor. 11. 24. Jeſus Chriſt, ſaith the *Roman* Church, is true, he has ſaid in giving the Bread, *This is my Body*; therefore this Bread ought to be changed into the true Body of Jeſus Chriſt; therefore he is here ſtill upon *Earth*. And to ſhew, ſhe ſaith, that it is not the Figure of Jeſus Chriſt, and theſe words, *This is my Body*, are not Metaphorical, becauſe he ſaid, *which is broken for you.* Now it is not the Figure of Jeſus Chriſt, which was broken for us, but his true Body.

Anſwer, It is certain that Jeſus Chriſt is true; and though he ſaid, *This is my Body which is broken for you,* and that it was the true Body of Jeſus Chriſt which was broken for us, and not the Figure; yet that doth not hinder theſe words from being Metaphorical; and to let you ſee it clearly, obſerve my Reaſon. *This is my Body which*

was

was broken for you, (is) that is to ſay, *ſignifieth or repreſenteth*. As you may ſee in ſeveral other Texts of the holy Scripture; as for Example in this. *The Rock was Chriſt*, where this word, (*was*) means, *did ſignifie or repreſent*. *which is broken for you*; the Relative, (*which*) does not ſerve to ſhew the Tranſubſtantiation; or that the Bread is changed into the true Body of Jeſus Chriſt, becauſe it is related to this Word (*Body*) and not to the Propoſition, *This is my Body*. It has a relation to the Attribute, and not to the Subject. That which hinders not this Propoſition from being Metaphorical, no more than *this*, *the Rock was Chriſt*. For if the Evangeliſt had added, which was Crucified, or which was raiſed again; as the Relative (*which*) would not hinder this Propoſition from being Metaphorical; likewiſe theſe words, *which was broken for you*, hinder not the other Propoſition from being Improper and Metaphorical. Mark

Mark, that his Body was not broken before he Suffered upon *Golgotha*: How did he ſay then, *which is broken*, before it was broken? There is no ſenſe of it but this. The Bread was broken, and ſignified that his Body ſhould be broken. Now, as the breaking of the Bread did ſignifie the breaking of his Body, ſo the Bread muſt ſignifie his Body: And as his Body was not broken indeed, when the Bread was broken; ſo the Bread could not be his Body indeed, for then his Body ſhould have been broken, when the Bread was broken.

If becauſe Chriſt ſaith, *This is my Body, this is my Blood*, they will have theſe words to be expounded litterally; why then do they not expound the other words of Chriſt litterally alſo concerning the Cup? For the Text ſaith, that he took the Cup, and ſaid, *This is my Blood*. I am ſure that thoſe of the Church of *Rome* will not ſay that the Cup was the

the Blood of Chriſt, as the words declare it to be, but that there is a Figure in theſe words, namely, *Continens pro Contento*; that by the Cup is meant the Wine in it. If then they will admit a Figure in this Propoſition, why there may not be a Figure in the other; namely, *Signatum pro Signo*; that theſe words, *This is my Body*, ſhould be underſtood thus, the Bread is a ſign of my Body.

I may prove as well, that Chriſt is a Door, becauſe he ſaith, *I am the Door*; and that he is a Vine, becauſe he ſaith, *I am a Vine*; for his ſayings are alike. But Figurative Speeches muſt not be conſtrued litterally. Now, that they may ſee, that not we only ſay, 'tis Bread and Wine after Conſecration, Jeſus Chriſt himſelf doth call them ſo. *I will drink no more*, ſaith he, *of the fruit of the Vine*. Jeſus Chriſt aſſures, that it was the fruit of the Vine which he drank; therefore

Wine

Wine and not Blood was his drink; therefore after Conſecration, Wine was ſtill Wine. And St. *Paul*, 1 *Cor. c.* 11. does confirm it, when he plainly ſaith, that *the Communicant doth eat Bread.* Therefore the Bread remains Bread after the words of Conſecration: For, if it were tranſubſtantiated into the Body of Chriſt, then were there no Bread to eat; the Body of Chriſt ſhould be the thing that ſhould be eaten, and conſequently ſhould not be called Bread.

What I ſay may be ſeen by theſe words of Jeſus Chriſt, wherein he aſſures us, *That he was the bread of life which came down from Heaven, which if any man eat, he ſhall live for ever*, John 6. 50. His Diſciples hearing theſe words, murmured until he had expounded them. And how did he expound them? thus, *He that comes unto me, has eaten; and he that believes in me has drunk.* Afterwards, when He Inſtituted

ſtituted this Sacrament in like words, they murmured not, which they would as before, if he had not reſolved them before, that, to eat his Body, and to drink his Blood, was nothing but to come to him, and believe in him. For, as it is plainly ſaid, *This is my Body*, ſo it is plainly ſaid, *Theſe words are Spirit*, that is, they muſt be underſtood ſpiritually, and not litterally; ſo ſaith St. *Auſtin*, *Believe, and thou haſt eaten.*

It was Chriſt's manner to ſpeak by Similitudes, Figures, and Parables, ſhewing one thing by another. For example, Chriſt calls the Lamb the Paſſover, in place whereof this Sacrament ſucceeded. And yet the Paſſover was this, *An Angel paſſed over the houſe of the Iſraelites, and ſtruck the Ægyptians*, Exodus 12. 27. This was not a Lamb, and yet becauſe a Lamb was a ſign of this Paſſover, as the Bread and Wine are of Chriſt's Body

Body and Blood; becauſe of that Chriſt called the Lamb the Paſſover, as he called the Bread and Wine his Body and Blood. This may be ſeen again in Circumciſion, Baptiſm, and the Cup.

Circumciſion is called the Covenant; and yet Circumciſion was nothing but the cutting away of a Skin, and the Covenant is this; *In Abraham's ſeed all nations ſhall be bleſſed; I will be their God, and they ſhall be my People; I will defend and ſave them, and they ſhall ſerve and worſhip me.* This is not Circumciſion, and yet as though the Circumciſion were the Covenant it ſelf, it is called the Covenant.

Likewiſe, Baptiſm is called Regeneration; and yet Baptiſm is a *dipping our Bodies in Water*, and Regeneration is the renewing of our mind to the Image of God, wherein it was Created. This is not Baptiſm, and yet, as though Baptiſm were Regeneration it ſelf, it

is

is ſo called, becauſe it ſignifies Regeneration.

And the Cup is called the New Teſtament; and yet the Cup is but a piece of Metal, filled with Wine: And the New Teſtament is, *He that believes in the Son of God ſhall be ſaved.* This is not a Cup, and yet, as though the Cup were the New Teſtament it ſelf, it is called the New Teſtament. So the Bread and Wine are called Chriſt's Body and Blood, becauſe they ſignifie Chriſt's Body and Blood.

This Doctrine of ours may be confirmed, becauſe every Sacrament was called bythe thingwhich it ſignified; and yet never any Sacrament was taken for the thing it ſelf. What reaſon have they then to take thisSacrament for the thing it ſelf more than all the reſt? It is the conſent of all Divines, that a Sacrament is a Sign; therefore it is no more the thing ſignified, than the

the Buſh at the Door is the Wine in the Cellar.

But what then, will the Papiſts ſay, is there nothing in this Sacrament but Bread and Wine? We do not ſay that this Sacrament is nothing but a bare Sign, or that we receive no more than what we ſee: For Chriſt ſaith, *that it is his Body*; and St. *Paul* aſſures, that it is the Communion of Chriſt Body and Blood. Therefore there is more in this Sacramental Bread than in the common Bread we Eat in our Houſes; for though the nature of Bread be not changed, yet the uſe is changed. It doth not only ſerve the Body, as it did before, but alſo it ſerves for the nouriſhing of our Souls; for as ſure as we receive *B*read, ſo ſure we receive Chriſt. And you may ſee this by this Similitude: You have an Obligation in your hand, and I ask you, what have you there? and you anſwer, I have here an

hundred thouſand Crowns. How! ſay I, I ſee nothing but Paper, Ink, and Wax! Oh, but by this, ſay you, I ſhall recover a hundred thouſand Crowns, and that is as good.

So when ye receive theſe Signs in the Sacrament of the Lord's Supper, ye receive the Vertue of Chriſt's Body and Blood by Faith; and it is all one as if ye ſhould eat his Body, and drink his Blood indeed.

Secondly, I ſay that it is contrary to Senſes, that the Bread Conſecrated by Popiſh Prieſts, be really changed into Chriſt's Body. For when the Church of *Rome* would oblige me to believe, that what my Senſes behold, is not Bread and Wine, but the true Body and Blood of Chriſt, it is clear that it is contrary to them; for my Eyes ſee them to be Bread and Wine, I ſmell nothing but Bread and Wine; I taſte nothing but

Bread

Bread and Wine, and my Hands feel n othing but Bread and Wine.

Object. We confeſs, ſay they, that it is contrary to Senſes, but Senſes ought not to be Judges in the Myſteries of Faith.

I Anſwer. That Jeſus Chriſt made uſe of the Senſes, to prove to his Apoſtles, that he was not a Spirit, but a Body, when he ſaid unto them, *Handle me and ſee, for a ſpirit has not fleſh and bones as ye ſee me have*, Luke 24. 32. And if the Fathers diſputing againſt the *Marcionites* and *Euthicheens*, the former of which believed that Jeſus Chriſt had not a true Body, but only the appearance; and the latter, that the Subſtance of his Body was changed into the Godhead after his Reſurrection, they made uſe of the very words of Jeſus Chriſt. *Handle me and ſee, for a ſpirit hath not fleſh and bones as ye ſee me have.* I may after their Example, make uſe of my Senſes in

the Sacrament of the *Euchariſt*, and ſay, to let the Church of *Rome* know, that what they believe to be the true Body and Blood of Jeſus Chriſt, is true Bread and Wine, *Handle and ſee.*

Object. The reaſon, ſay they, why Chriſt's *Body* is not ſeen in the Sacrament, is becauſe he is there miraculouſly.

I Anſwer, That if the *Bread* be turned into the very *Body* of Chriſt by a Miracle, then ſhould it appear viſibly ſo. For the Nature of every Miracle is to be viſibly to the outward *Eyes* and Senſes. As when Jeſus Chriſt turned Water into Wine, it was viſibly Wine, when *Moſes* Rod was turned into a Serpent, it was viſibly a Serpent. And ſo if the *Bread* were turned into the very *Body* of Chriſt, it ſhould be viſibly a *Body*, if they will hold a Miracle in this Sacrament. *But* St. *Auſtin* anſwereth, that there is no Miracle in the

the Sacraments. *Honorem*, ſaith he, *tanquam Religioſa poſſunt habere, ſtuporem tanquam mira non poſſunt*, Tom. 1. 8. c. 12.

Thirdly, I ſay that this Doctrine is contrary to Reaſon. 1. *Becauſe* it ſuppoſes the ſame *Body* in ſeveral places at one time. A *Body* may be conſidered objectively at one time in ſeveral places, but that it ſhould be really or ſubſtantially in many places at one time altogether, as the Church of *Rome* would have, which teaches and obliges to believe that the *Body* of Jeſus Chriſt is Subſtantially in Heaven and Earth, and in every place, where the Prieſt pleaſes to Conſecrate, or pronounce theſe words, *This is my Body, this is my Blood*, and in every part of the Conſecrated *Bread*; ſo that if you divide it into a thouſand Parts no bigger than the Point of a Needle, he is there in every part wholly, that is contrary to Reaſon. For accor-

ding to Reaſon, a *Body* of ſix Foot in Dimenſion, cannot occupy no more place than the Circumference of ſix Foot; and though it may be ſucceſſively in ſeveral places, yet it cannot at the ſame time.

And theſe words of St. *Peter*, Acts 3.22. *Whom the Heaven muſt receive until the times of reſtitution of all things*, Prove my ſaying evidently; for though he has a glorified *Body*, yet he retains the Nature and Property of a true *Body* ſtill, which cannot be but in one place at once. And ſo ſaith St. *Auſtin*, in Joan. Tract. 3. *Corpus Domini in quo reſurrexit uno tantùm loco eſſe poteſt.*

2. This Doctrine is contrary to Reaſon, becauſe it makes Accidents exiſt without any Subject. It is the Nature of Accidents to be joyned to their Subject. As for Example, It is the nature of the whiteneſs of a Stone to be joyned to the Stone; ſo that if you deſtroy the Nature or Subſtance of this Stone,

Stone, you muſt of neceſſity deſtroy its Whiteneſs, and other its Accidents. And according to the Opinion of Modern Philoſophers, who ſay that Accidents are nothing elſe than Matter modified, that is to ſay, as it is diſpoſed to this or that Faſhion; it follows that Matter cannot be deſtroyed without its Accidents being deſtroyed likewiſe with it. It is the Opinion of *Iræneus*, who ſaith, *That we cannot conſider Water without its Humidity, nor Fire without Heat, nor a Stone without Hardneſs; theſe things being ſo United, that the one cannot be without the other, but that they muſt exiſt together* Nevertheleſs, thoſe of the Church of *Rome* teach the contrary; for in their Myſtery of *Tranſubſtantiation*, they put Accidents without any Subject; they put Colour and Quantity without Matter, Smell and Taſte without Subſtance, Hardneſs and Humidity without there being any thing

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that is hard and moiſt. I may then very well ſay and affirm, that this Doctrin is contrary to Reaſon.

Fourthly, I ſay that it is contrary to the Holy Fathers, for St. *Chryſoſtome*, Epiſt. ad Cæſar, ſaith, *That the myſtical Symbols do not loſe their proper Nature, but remain in their firſt Subſtance, as the Body of Chriſt has preſerved the true Subſtance of a Body when it was Glorified.* And Writing to the People of *Antioch*, Hom. 6. he ſaith, *That God gives us things Spiritual under things Viſible and Natural; and that Bread being Sanctified, is delivered from the Name of Bread, and exalted to the Name of the Lord's Body, although the nature of the Bread ſtill remains.*

Origines in *Matth.* 15. ſpeaks thus, *The Bread that is Sanctified with the Word of God, as touching the material Subſtance thereof, goes into the Belly, and forth again like other Meats.*

Juſtin

Juſtin Martyr, and *Iræneus* Biſhop of *Lyon*, ſay, *That our Fleſh is nouriſhed with the Cup, which is the Blood of Chriſt, and is increaſed with the Bread, which is the Body of Chriſt.* Theſe words do deſtroy thoſe of the *Roman* Church, who, becauſe they believe that the *Bread* and Wine are changed into the *Body* and *Blood* of Chriſt, are forced to ſay, that our *Body* is not nouriſhed with the *Bread* and Wine, but with their Accidents, or by ſome Subſtance that God Createth.

Tertullian, L. 4. *Adverſ. Marci.* c, 40. ſaith, that *Jeſus Chriſt took the Bread, and giving it to his Diſciples, made it his Body, ſaying, this is my Body. That is to ſay,* as Tertullian *himſelf explains it, the Figure of my Body.*

St. *Auſtin*, Cont. Adam. c. 12. is of that Opinion, *The Lord*, ſaith he, *doubted not to ſay, this is my Body, when he gave but the Signs of his Body.* And in *Pſal.* 8. He ſaith, *That the*

the admirable Patience of Chriſt admitted Judas to the Banquet, wherein he delivered to his Diſciples the Figure of his Body and Blood. And in the third Book of the Chriſtian Doctrine, he ſpeaks thus. *when the Lord ſaith, if ye do not eat the Fleſh of the Son of Man, and drink his Blood, you ſhall have no life in you. He ſeems to command a Wickedneſs and a great Crime; therefore it is a Figure, whereby it is injoyned unto us to think upon our Lord's Paſſion, and remember that his Fleſh was Crucified and Wounded for us.* He ſaith alſo in an Epiſtle to *Boniface*, *That the Sacraments are called by the name of the things they repreſent.*

The Sacrament then of the Lord's Supper, may be taken either conjunctively with what it repreſents, and in this Senſe it is ſaid to be the Body and Blood of Jeſus Chriſt; or ſeparately from the things which it ſignifies, and in this Senſe

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it is the Type, the Symbole, or Figure of the *Body* and *Blood* of Jeſus Chriſt; and that is to be ſeen in the Affairs of the World; as when we ſay, that the Letters which are brought, wherein is contained the Pardon which the King gives to a Criminal, are the King's Pardon.

Theodoret, *Dial.* 2. ſaith, *That the myſtical Signs after Conſecration do not depart from their Nature, but they abide ſtill in their former Subſtance, Figure, and Form, and may be both ſeen and felt as before.* And, Dial. 1. he ſaith, *That Jeſus Chriſt has honoured the viſible Symbols with the Name of his Body and Blood, not in changing their Nature, but in adding Grace to it.*

The Pope *Gelaſius*, in lib. de duab. nat. adverſ. neſt. & Eutich. ſaith, *That the ſubſtance or nature of Bread doth not ceaſe, and verily there is the Image and Similitude of the Body and Blood of Chriſt celebrated in the*

action

action of the Myſteries of the Body of Chriſt.

Baronius, An. 648. N. 15. and 869. N. 3. ſaith, That *Theodorus*, *Biſhop* of *Rome*, for the Condemnation of *Pyrrhus*; and that the Council held at *Conſtantinople* for the Condemnation of *Photius*, took the Conſecrated Cup, and poured Ink into it, and having dipp'd their Pens into theſe two mixt Liquors, they ſubſcribed the depoſitions of theſe Men. If they had believ'd that the Conſecrated Wine was the *Blood* of Jeſus Chriſt, as now the Church of *Rome* believes, is it credible that they would have mixt Ink with it, and dipp'd their Pens with it? No, it is not to be believed; for the Church of *Rome* would not do ſo now, but would believe they ſhould commit an horrible Sacrilege.

Moreover, if the holy Fathers had believed *Tranſubſtantiation*, that is, the converſion of *Bread* and

and Wine into the true *Body* and *Blood* of Jeſus Chriſt, they would not have failed to inſtruct us, that a *Body* is under a point; that it has Accidents without any Subject, and that it is after the manner of a Spirit. They would have taught us what nouriſhes our *Bodies* in receiving of this Sacrament, and from whence come the worms which are ingendred in the *Bread*. They would have told us what kind of action it is, which makes Chriſt Exiſt under the Species of *Bread* and Wine; whether it was a *Reproduction*, or *Adduction*, or *Ubification*. I ſay, they would have taught us all theſe things, ſince the Church of *Rome* gives now a particular inſtruction in it. Now, ſince they were as Learned as the preſent Doctors of the Church of *Rome* are at this time; and ſince they ſaid nothing of it, it is a certain ſign that this Doctrin was contrary to their Opinion.

And for the confirmation of what I ſay is, that when the Fathers diſputed againſt Idolaters, they confuted them with theſe words, *Why do you adore what your Hands have made, and which has neither Speech nor Motion, but is ſubject to Fire, and to Corruption, and to be ſtolen away by Thieves?* This was the Argument they made uſe of to prove that they were Idolaters. If at that time they had believed *Tranſubſtantiation*, the Idolaters would not have failed to retort their Argument; and ſince we find they have not retorted it, it is a certain ſign that this Doctrin was contrary to the holy Fathers.

The Origine of *Tranſubſtantiation* was a Dream of *Paſchaſius*, a Monk of *Corbis*; and *Innocent* the Third, in the Year of our Lord 1215. ſet it up amongſt the Articles of Faith, in the Council of Latran. So many years were paſt be-

before *Tranſubſtantiation* was named. Then the Pope ſet it on foot, and ſo it came out from *Rome*; and for want of the holy Scripture, of Reaſon, and holy Fathers to maintain it, they have ſince defended, and do ſtill defend it at this day with Sword and Fire.

It is then manifeſt, that the *Bread* Conſecrated by the Popiſh Prieſts is not really changed into the *Body* of Jeſus Chriſt; and therefore that the Church of *Rome* is Idolater; ſince in Worſhiping a bit of *Bread* baked upon the Fire, in Praying to it, in carrying it in Proceſſion, in ſhewing it to the People in their Maſs, in offering Frankincenſe unto it, in bowing before it at the Ringing of a ſmall Bell or Cymbal, as the People did before the Image of *Nebuchadnezzar*, and taking it for their God; She Worſhips the Creature for the Creator.

Object. We believe that what we do Worſhip is God, and that therefore hinders us from being Idolaters.

I Anſwer, If this Reaſon were good and ſufficient, the Heathens, which did Worſhip *Jupiter*, had not been Idolaters; becauſe they believed him to be the true God. And yet the Church of *Rome* maintains, that all thoſe who did Worſhip *Jupiter*, were Idolaters. It is then true, that to Worſhip as a God, that which is not God, tho' it be taken for a God, is a groſs and flat Idolatry; and therefore that the Church of *Rome* is Idolater, becauſe ſhe Worſhips for her God a bit of Bread, which is not God, although ſhe believe, and take it for her God.

2*dly*, I ſay that ſhe is Idolater, becauſe ſhe makes graven Images of the Godhead, and bows before them; and becauſe ſhe kneels down before thoſe of Saints, prays to them,

them, kiſſes and ſerves them, offers Frankincenſe unto them, Crowns them with Flowers, Cloaths them with Fine Garments, and Orders, as it may be ſeen in the II. Council of *Nice*; that they ſhall not only be placed in Churches, Chappels, and Oratories, where the Divine Majeſty is Worſhiped, but ſhall be alſo Honoured and Worſhiped.

Which is directly contrary to theſe words of *Samuel*, *Prepare your hearts to the Lord, and ſerve him only*; and to thoſe of Chriſt in St. *Matthew*, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*; as alſo to thoſe of God, in the XX Chapter of *Exodus*, *Thou ſhalt not make unto thee any graven Image, nor any likeneſs of any thing that is in Heaven above, or that is in Earth beneath, or that is in the Waters under the Earth. Thou ſhalt not bow down thy ſelf to them, nor ſerve them.*

Objection, This forbidding, ſay they, is againſt Idols, and not againſt Images; and when we bow to them and ſerve them, we do not render them a Worſhip of λατρεία, but of δουλεία only.

Firſt, I Anſwer, That theſe words, *Nor any likeneſs of any thing that is in Heaven above*, &c. ſignifie the one and the other, I mean both Idols and Images. *Secondly*, I ſay. that beſides this diſtinction of a Worſhip of λατρεία and δουλεία is new, and not found in the holy Scripture, the *Roman* Church, according to her own Confeſſion, and the Doctrin of her Angelick Doctor *Thomas Aquinas*, Worſhips the Croſs with a Worſhip of λατρεία. This Truth is eſpecially ſeen upon *Good Friday*, at which time ye may ſee, that not only the Monks, Prieſts, Biſhops, Cardinals, and the Pope himſelf bow and kneel down before it, and kiſs it, all Singing, *Ecce lignum Crucis venite adoremus*;

adoremus; but that all the common People imitate them alſo, and even that Princes and Kings lay down before it their Crowns and Scepters. They confeſs alſo that they do Worſhip the Images of God the Father with a Worſhip of *Latria*, and likewiſe thoſe of the Son and the Holy Ghoſt.

Objection, This Worſhip, ſay they, that they do render to the Croſs and Images of the Godhead and Saints, is Relative; it is not related to the Croſs and Images, but to God and Saints; and that is the reaſon, ſay they, why they are not Idolaters.

I Anſwer, That theſe words of *Samuel, Prepare your hearts unto the Lord, and ſerve him only*; and that thoſe of Jeſus Chriſt in St. *Matthew, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, do quite deſtroy all theſe diſtinctions of the Church of *Rome* concerning the Relative Worſhip of *Latria* and *Dulia*.

Dulia. For, that it is a flat Idolatry to Worſhip God in any Image, I evidently ſhew it by the Children of *Iſrael*, when they made the golden Calf to be a Repreſentation of God, *Exod.* 32. For the Text ſhews that it was a flat Idolatry, for which many of them were Plagu'd and Puniſh'd. And yet their Worſhip was Relative; for their meaning was to Worſhip the true God in the Calf; for they were not ſo ſimple as to think or believe that that dead Idol or Image was God. The Idolatry then of the Church of *Rome*, by Worſhiping the Croſs, and the Images of the Godhead, and by bowing down before the Images of Saints, Martyrs, Apoſtles, and kiſſing them, and imploring their aſſiſtance, and offering Frankincenſe unto them, is as groſs and wicked as theirs was.

The Origine of the Worſhiping mages, proceeds from *Irenea*, Empreſs

preſs of *Conſtantinople*, about the year 790. She called a Council at *Nice*, wherein by Intreagues and Threatnings, ſhe did ſo prevail, that it was concluded we ought to Worſhip Images, notwithſtanding the Oppoſitions that were then made in all Parts. For the Emperor *Carolus Magnus*, did at the ſame time call a Council at *Francfort*, wherein that of *Nice* was Condemn'd, and the Decree of Worſhiping Images made void. But becauſe they remained ſtill in Churches, this Superſtition of Worſhiping them, to which the Ignorant People was always inclin'd, got at laſt the uppermoſt.

It is then true, as I have clearly made it appear, that the Church of *Rome* is *Idolater*.

Thirdly, I ſhew that ſhe is *Heretick*; for all thoſe that are obſtinate in their Errors, are *Hereticks*.

The Church of *Rome* is obſtinate in her Errors; therefore ſhe is *Heretick*.

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The Major Propoſition is true, and all Divines are of that Opinion. As for the Minor, which is in queſtion, I prove it thus.

All thoſe, that refuſe to obey the Holy Scripture in ſeveral Points of Faith and Practice, are obſtinate in their Errors.

The *Roman* Church refuſes to obey the Holy Scripture in ſeveral Articles of Faith and Practice.

Therefore ſhe is obſtinate in her Errors.

The Major Propoſition is true alſo, and it is the conſent of all Divines. As for the Minor, behold as I prove it.

All thoſe, that do add to the Holy Scripture, and diminiſh from it ſeveral Articles, both of Faith and Practice, refuſe to obey the Holy Scripture; for *Deut.* 4. 2. It is commanded us neither to add to the Word of God, nor to diminiſh from it. And St. *Paul*, 1 *Cor.* 4. 6. Forbids to think above that which is Written. But

But the Church of *Rome* adds to the Word of God, and diminiſhes from it ſeveral Articles both of Faith and Practice.

Therefore ſhe refuſes to obey the Word of God; therefore ſhe is obſtinate in her Errors; therefore ſhe is *Heretick.*

That the Church of *Rome* does add to the Word of God, and diminiſh from it ſeveral Articles, both of Faith and Practice, is that I ſhall endeavour to ſhew evidently.

1. I ſay that ſhe adds to the Word of God ſeveral Articles of Faith, which ſhe obliges to believe under the Pain of Damnation. For though it be manifeſted in ſeveral places of the Holy Scripture, that Jeſus Chriſt is our *Saviour, Redeemer* and *Mediator*; *that there is no Salvation in any other, and that there is no other name under Heaven, whereby we muſt be ſaved,* Acts 4. 12. *That we have an Advocate with the Father Jeſus Chriſt the Righteous, and that he is the Propitiation for*

for our Sins, 1 John 2. 1. And *that there is one God, and one Mediator between God and Men, the Man Christ Jesus*, Tim. 2. 5. Nevertheless those of the Church of *Rome* call the blessed Virgin the *She-Redeemer* of the World, as it may be seen in *Bellarmin.* c. 4. of Indulgences. And in the Litanies and Hymns Composed in her Honour, they call her *the Queen of Heaven, Mother of God, and their Hope*, and give her such Titles as belong to God only. They implore the help of Saints, they put their Trust and Confidence in them, and take them for their *Advocates* and *Mediators*; as we may see in several Prayers, wherein they speak thus. *O great Saint, in whom I put my Trust and Confidence, Pray for me miserable Sinner*, &c. And though Jesus Christ, Teaching his Disciples how they ought to Pray, bid them to call upon his Father, and say, *Our Father which art in Heaven.* And although the Almighty spake thus

by

by his Prophet, *Iſaiah* 45. 21. *There is no God elſe beſide me, a Juſt God and a Saviour, there is none beſide me.* Yet thoſe of the Church of *Rome* will have us to implore the help of Saints, to truſt in them, and take them for our *Advocates* and *Mediators*; as it is declared in the Council of *Trent.* Seſſ. 25. It is then evident, that this Doctrine being not found in the Holy Scripture, they add to the Word of God, and think above that which is Written.

Object. We Pray, ſay they, and beg the Favour of the Saints, as we pray a Friend at Court to Requeſt a Kindneſs from His Majeſty; I Anſwer, they ought not to do ſo, for it is Written, *we have an Advocate with the Father, Jeſus Chriſt the Righteous.* And we do not read that any other is our Advocate. If the King's Son ſhould ſay, when ye will ask my Father any Favour,

come ye unto me, and not unto another; if after this Declaration, ſome body ſhould go unto another, he ſhould be very Imprudent. Jeſus Chriſt, *Matth.* 11. 28. Speaks thus, *Come unto me all ye that labour, and are heavy laden; and I will give you reſt.* We muſt not have then another Advocate beſide him. *By him*, ſaith St. *Paul*, *we have an acceſs to the Father*, and we do not read that we have it alſo by the bleſſed Virgin, or by St. *Peter*, St. *Anthony*, or any other Saint.

St. *Chryſoſtome*, *Hom.* 2. *de Cananea*, ſpeaking of this Woman, who, though ſhe were a Sinner, was bold to come unto Chriſt, ſaith thus, *Behold the Wiſdom of this Woman, ſhe doth not Pray to* James, *ſhe doth not beſeech* John, *ſhe goes not to* Peter, *ſhe looks not to the company of the Apoſtles, neither requeſt any of them; but for all this ſhe takes Repentance for her Companion, and goes to the very Fountain it ſelf.*

St.

St. *Ambroſe*, in *Rom. c.* 1. ſpeaks thus, *They are wont to uſe a pitiful Excuſe, ſaying, that by the Saints they may have acceſs unto God, as by the Earls there is Acceſs to Kings; by Officers and Earls, Acceſs is made to the King, becauſe the King himſelf is a Man; but to come to God, from whom nothing is hid, there is no need of a Spokeſman, but a devout Mind; for whereſoever ſuch a one ſpeaks to him, he will anſwer him.*

The Souls of Men, ſay *Tertullian* and St. *Auſtin*, *do not take care of the Affairs of the Living: The Saints are not our Mediators, we do praiſe the Martyrs, becauſe they fought for the Truth, but we do not worſhip them. For what end then are theſe Solemnities? That by them we may thank God for their Victories, and encourage others to imitate them, and be partakers of their Palms and Crowns. But, that we may obtain them, ſhall we implore the Aſſiſtance*

of the Saints? No, but we ſhall implore the help of that true God, who made them Martyrs. de cura pro mortuis, c. 13. & cont. Parm. l. 2. c. 8. de Civit. l. 8. c. 27.

Hereunto I may add that which is written in *Eccleſiaſtes* 9. 5. *That the dead knew not any thing, neither have any more a portion for ever in any thing that is done under the Sun.*

Wherefore I may ſay that the Church of *Rome* intreats in vain the help of the Saints; for God alone does know our Thoughts. And the moſt Learned Doctors of that Communion cannot ſay how they may hear the Prayers of Men; for they confeſs it is not a Property of their Happineſs; and ſome ſay they ſee only the things which belong to them; ſome ſay that God diſcovers to them the Prayers of Men; ſome ſay they ſee in the Face of God, as in a Looking-glaſs, all things here below. Some aſſure that the Faithful which are upon

Earth,

Earth, give notice of their Deſires and Minds to to the Saints, as the Angels do Communicate their Thoughts one with another. To make it ſhort, the *Roman* Church is ſo uncertain concerning the Saints, that oftentimes ſhe Worſhips and Prays to them, that are now burning in an everlaſting Fire.

The Origine of the Interceſſion of the Saints, proceeds from thoſe publick Penitents; which for their Crimes, were Condemned to be ſeparated from the Church for ſome years. For Martyrdom being in a great Honour amongſt Chriſtians, and the Church having a particular eſteem for thoſe that were Priſoners for the Goſpel, the publick Penitents did Write to theſe Martyrs, that they would be ſo kind as to Intercede for them towards the Church, that they might be admitted in her Communion, before the time of their

Penance were expired. Such was the Interceſſion of Saints at that time, they knew then no other in the ſecond Age, as it may be ſeen in St. *Cyprian*.

Secondly, I ſay that the Church of *Rome* adds to the Word of God, when ſhe teaches, and will have us to believe that there is a Purgatory, wherein the Souls of the Faithful departing this Life are Afflicted and Tormented; ſome for a ſhort time, ſome for a hundred years, ſome for a thouſand and upwards, and others to the end of the World. For this Doctrine is not found in the Holy Scripture, but it is quite contrary to it; as it appears by theſe Words of the 14th Chapter of the *Revelations*, *Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.* As alſo by thoſe of the Book of *Wiſdom*, Canonized by the gene-

general Council of *Trent*, wherein it is written, that *the Souls of the Righteous are in the hands of God, and there ſhall no torment touch them.* This appears alſo by St. *Paul*, when he ſaith in his Epiſtle to the *Romans*, that *there is now no Condemnation to them that are in Chriſt Jeſus.*

Nevertheleſs Pope *Pius* the Fourth finding Purgatory very advantageous to his Kitchin, ſpeaks thus, *I certainly believe that there is a Purgatory, and that the Souls detained therein are relieved by the Prayers of the Faithful.* And the Council of *Trent*, Seſſ. 25. *gives Order to all Biſhops, to take care that the ſound Doctrine of Purgatory, which was delivered to us by the holy Fathers and ſacred Councils be Believed, and Taught, and Preached every where.* And though Mr. *Amelot*, who was a Papiſt, and tranſlated into *French* the Hiſtory of the Council of *Trent*, does confeſs that Purgatory cannot

not be prov'd; and though the Church of *Rome* cannot declare, whether this Purgatory be in the Air, or in the Earth, or in the place wherein Sins are committed; yet ſhe ſaith, that the Pope with an Indulgence laid unto a Bead, or Croſs, or Medal; or with a Maſs Celebrated upon certain days of the Week, gives Power to deliver from this Purgatory whom he pleaſes, and when he thinks it fit.

I ſay then in the firſt place, ſince this Doctrine is not found in the holy Scripture, the *Roman* Church addeth to the Word of God, and thinks above that which is written. 2*ly*, I ſhew ſhe does deſtroy her ſelf, when ſhe will have us to believe under the Pain of Damnation, that there is a Purgatory. For, if there be a Purgatory, either it is to purge Sins, or to purge the Pain due unto them. It is not for the former, becauſe the *Roman* Church believes, that Jeſus Chriſt did by himſelf purge

purge all our ſins, according to theſe words of St. *John*, *His Blood cleanſes us from all ſins*; and becauſe they are to be purged before we be ſeparated from this World, it is then for the purgation of the Pain; but the Pain is puniſhed and not purged; for a Gallows is not for the purgation of a Murder, but for the puniſhment of it. Therefore, ſince Purgatory, according to the Papiſts, is only for the Pain due to ſins, they deſtroy themſelves when they call it Purgatory. It has no warrant in the holy Scripture, for Jeſus Chriſt ſhews but two places, *Heaven* and *Hell*, when he ſaith, that the *Rich Man's* Soul, which was unmerciful to *Lazarus*, went after his Death into Hell, and there was tormented; and that *Lazarus's* Soul, he being Dead, was carried into *Abraham*'s Boſome, a place of Joy and Comfort. To the *Thief* which was Executed with Chriſt at his Paſſion, and be-

believed in him, Jeſus Chriſt anſwered, *This day ſhalt thou be with me in Paradiſe*: Which ſhews that the Souls of the Faithful never come into Purgatory-fire, to be burnt and tormented; for all their Sins are forgiven, and conſequently the Puniſhment incident to the ſame is forgiven alſo; and their Souls paſs from Death to Life, that is, they go to Heaven. *Bleſſed are the dead that dye in the Lord, from henceforth they reſt from their labors, and their works follow them.* If from the time of their Death they have Bleſſedneſs, and Reſt, then they are not in any Purgatory-fire to be burnt and tormented. *The firſt place*, ſaith St. *Auſtin*, Hyp. L. 5. *the Faith of the Catholicks, doth by divine Authority believe, is the Kingdom of Heaven; the ſecond is Hell; a third place we are utterly ignorant of, neither can we find ſuch a one in the holy Scriptures.* And in his Enchiridion ad Laur. c. 67. He ſaith,

That

That thoſe that believe a Purgatory-fire, are much deceived, and that through a humane Conceit. Know ye, ſaith he, de van. ſecul. 1. c. *That when the Soul is ſeparated from its Body, ſhe is immediately placed in Paradiſe for her good Works, or caſt into Hell becauſe of her Sins.*

Object. The Primitive Church, ſay they, did pray for the Dead, as *Tertullian de Corona Militis* doth confeſs: Therefore it is a good proof that ſhe believed a Purgatory.

I Anſwer, That when the Primitive Church did pray for the Dead, ſhe did not believe they were in any place of Torments, nor that there was a Purgatory: She only believed, that the Souls of the Faithful ſhould only enjoy the ſight of God after the day of Reſurrection. She prayed then for the filling up of their Glory; ſhe prayed to be joyned with them, and be partakers of the Reſurrection of the Faith-

Faithful. She prayed that Jeſus Chriſt would haſten their Reſurrection; and ſhe prayed alſo for the Patriarchs, the Prophets, the Apoſtles and Martyrs, that God would be pleaſed to increaſe their Glory; but ſhe did not implore their aſſiſtance, nor believe a Purgatory, as it is related by *Juſtin Martyr*, 9. 60. and 76. *Iren. L.* 5. *Tertul. Cont. Marc. L.* 4. *c* 13.

. The Origine of Purgatory is *Virgil* in the ſixth Book of his Eneids, wherein he ſaith, that the Souls, before they enjoy Bleſſedneſs, are differently purged in different places, as you may ſee in theſe following Verſes.

Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt; aliæ panduntur inanes
Suſpenſæ ad ventos; aliis ſub gurgite vaſto
Infectum eluitur ſcelus, aut exuritur igni, &c.

Third-

Thirdly, I ſhew that the Church of *Rome* adds to the Word of God, when ſhe teaches, that the general Councils and Popes are Infallible; that the latter have Authority or Pre-eminence over all other Biſhops; that they have power to Depoſe Kings and Princes from their Thrones, and are above them; for this Doctrine is not found in the holy Scriptures.

1. I ſay that their general Councils and Popes are not Infallible; for St. *Auſtin*, Tom. 6. l. 2. cont. Donat. plainly teaches that God alone and the holy Scriptures are Infallible or cannot Err. *The general Councils*, ſaith he, *which are gathered of all the Chriſtian World, are often corrected, the former by the latter, when by any tryal of things, that is opened which was ſhut, and that is known which was hidden.* If a general Council may be corrected, as ſaith St. *Auſtin*, therefore it may err: Wherefore he ſpeaks thus to *Maxi-*

mian Biſhop of the *Arians*; *Neither ought I to alledge the Council of* Nice, *nor thou the Council of* Arimini *to take advantage thereby*; *for neither am I bound nor held by the Authority of this, nor thou of that. Set Matter with Matter, Cauſe with Cauſe, or Reaſon with Reaſon*; *try the Matter by the Authority of the Scriptures*, l. 3. c. 4.

The Council of *Conſtantinople* condemned the ſetting up Images in the Churches; and the Council of *Nice*, Act. 4. ordered afterwards they ſhould be ſet up. One of theſe Councils, being contrary to the other, muſt needs be Erroneous. And that is granted by it ſelf, when in a ſet Form of Prayer, which is appointed to be ſaid after the concluſion of every Council, they pray, *that God would ſpare their Ignorance and pardon their Errors.* de ord. celeb. conc.

The Pope himſelf may Err; for Pope *Innocentius* doth teach, lib. ad Bo-

Bonif. cont. Epiſt. Pelag. c. 4. *That young Children cannot be ſaved, except they receive the Baptiſm of Chriſt, and alſo the Communion of his Body and Blood.* And Pope *Gelaſius*, Comperimus Conſecra. de diſtinct. 2. did decree, *That all they ſhould be Excommunicated, which would receive the Sacrament of the Lord's Supper but in one kind.* But this Doctrine is now taxed for an Error by all Papiſts; and the Council of *Trent*, Seſſ. 21. Can 1. made a Decree contrary to the Doctrine of the Pope *Gelaſius*. *If any body*, ſaith this Council, *aſſures that all and every Faithful are obliged by God's Commandment to receive one and the other ſpecies in the holy Sacrament of the Lord's Supper, let him be Anathema.* Therefore it is evident that the Popes may Err: And this may be ſeen in their own Decrees, wherein it is written, *That they are to be judged of none, except they be found erring from the*

Faith, part. 1. cap. diſt. 40. cap. ſi Papa. Whereby it appears that they thought their Popes might Err in matter of Faith, or elſe that exception was put in vain. For all Men are ſubject to Error; all Men are worſe in their Words, and Sinners in their Works. There is none True and Infallible but God, and his holy Scriptures, becauſe they are inſpired of him. *He is the God of Truth, he cannot Lie*, Tit. 1. 2.

2. I ſay that the Popes have no Authority or Pre-eminence over the other Biſhops, though thoſe of the Church of *Rome* ſtifly holding the contrary, give them the Title of *Univerſal Biſhops*, and call them *Gods on Earth*, *Kings of Kings*, *and Lords of Lords*, as ſaith *Albanus*, de poteſt. pap. part. 1. n. 22. And *Antonius*, part. 3. n. 22. And upon the Triumphant Arch, Erected in the honour of *Sixte* the Fourth it was written,

Oratio

Oratio vocis Mundi moderaris habenas
Et meritò in Terris diceris eſſe Deus.

But this Doctrine being not found in the holy Scriptures, it is conſequently manifeſt they do add to the Word of God.

Objection, The Popes, ſay they, have Authority or Pre-eminence over all other Biſhops, becauſe they are Succeſſors to St. *Peter*; and St. *Peter* had ſuch a Pre-eminence and Authority over the reſt of the Apoſtles; becauſe Jeſus Chriſt told him, *Thou art Peter, and upon this Rock I will build my Church.*

I grant that Chriſt ſaid to *Peter*, after he had confeſſed him to be that Chriſt, and the Son of the Living God, *Thou art Peter, and upon this Rock I will build my Church.* But theſe words give no Superiority to St. *Peter* above the other Apoſtles; only they ſhew, that the Church is builded, not upon the Perſon of

Peter, but upon the Rock, namely upon Chriſt, whom St. *Peter* confeſſes to be the Son of the Living God. For, as ſaith St. *Paul*, 1 Cor. 3. 11. *That Rock was Chriſt, and other foundation can no man lay but that which is laid already, namely, Jeſus Chriſt.* And in the ſecond Chapter to the *Epheſians*, he ſaith, *That the Church is built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the head ſtone in the corner.* Where then can they find that St. *Peter* was made Prince of the Apoſtles, and had Pre-eminence or Authority over them? They ſay it is, when Jeſus Chriſt gave unto *Peter* the Keys of Binding and Looſing.

I anſwer, that Chriſt therein gave no more Authority to St. *Peter* than to the reſt of the Apoſtles; for he doth not ſay, I give unto Thee, but I will give unto Thee; which Promiſe was afterwards perform'd; and when it was perform'd,

form'd, the Keys, or the Power of Binding and Looſing was given not only to St. *Peter*, but alſo unto all the reſt together, *Go ye*, ſaith Jeſus Chriſt, Matth. 28. 19. *unto all nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you.* And in the twentieth Chapter of St. *John*, he ſpeaks thus, *Receive ye the holy Ghoſt, whatſoever ſins ye remit, they are remitted unto them; and whatſoever ſins ye retain, they are retained.* By theſe words ye may clearly ſee, that Jeſus Chriſt ſpeaks unto all the Apoſtles, and not to *Peter* only. And ſo it is evident that St. *Peter* receives no more Power than the reſt of the Apoſtles.

I grant that St. *Peter* may be called the firſt of the Apoſtles in the way of reckoning; or as it is commonly ſeen amongſt Men, who though they be equal, do notwithſtanding

ſtanding determine one amongſt themſelves, to whom, without being greater than the others, leave is given to ſpeak firſt. St. *Matthew* 10. 2. did mean nothing elſe, when he ſaid, *Now the names of the twelve Apoſtles are theſe, the firſt Simon, who is called* Peter. He doth not diſtinguiſh him from the others but by the order of counting. If he be then the firſt of the Apoſtles, it is only by the way of reckoning: For the Scripture tells us, *Epheſ.* 2. 20. That the Church is no leſs builded upon the others than upon him; when ſhe ſaith that the Faithful are builded upon the Foundation of the Prophets and Apoſtles, and that there is no other Foundation, nor other Head-ſtone to prop the Church but Jeſus Chriſt, on whom the whole Edification is laid. He is the chief and principal Foundation, all the others are only ſubalterne and dependent. It is then impoſ-

ſible

ſible that *St. Peter* be the Foundation of the Church more than are the other Apoſtles, and conſequently have more Authority. For, as I have already made it appear, Jeſus Chriſt ſpake to all his Diſciples gathered together, when he ſaid, *Matth.* 18. 18. *whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven; and whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven.* He ſends them all as his Father had ſent him: He equally makes them his Ambaſſadors, and gives no more Power or Authority to one than to the other.

Where was *Peter*'s Supremacy or Authority, when St. *Paul*, Gal. 2. 11. *withſtood him to the Face, becauſe he was to be blamed?* And where was *Peter*'s Pre-eminence, when in the Council held at *Hieruſalem*, where the Apoſtles were preſent, St. *James*, and not St. *Peter* did Rule in the Action? And when there was a diſpute among the

the Apoſtles, *which of them ſhould be accounted the greateſt*, Luke 22. 25. Jeſus Chriſt ſaid unto them, *The Kings of the Gentiles exerciſe Lordſhip over them, and they that exerciſe authority upon them are called Benefactors; but ye ſhall not be ſo; but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve.* If the greateſt ought to be as the younger, and he that is chief as he that doth ſerve, what Authority has he over the reſt? Since then the Pope's Authority over the other Biſhops is grounded by the Church of *Rome* upon St. *Peter*'s Authority over the other Apoſtles; and ſince St. *Peter* has no ſuch Authority over them, it follows that the Popes have none over the other Biſhops.

This is confirmed by the Popes themſelves: For *John* Biſhop of *Conſtantinople* aiming to be the firſt and have the Title of Univerſal

ſal Biſhop, *Gregorius* Biſhop of *Rome* withſtood him; and in his 54*th.* Epiſtle to the Empreſs ſpeaks thus of him. *By this Pride and Vanity, what is foretold but that the time of Antichriſt is at hand, and art like Lucifer, who making no account of that Happineſs he had in common with the whole Army of Angels, aſpired to a ſingularity over all the others, ſaying, as it is written in Iſaiah, I will raiſe my Throne above the ſtars of Heaven.* And in 28 Epiſtle he affirms, *That whoſoever takes the Title of Univerſal Biſhop to himſelf, he cannot be leſs than Antichriſt.* And St. *Hierome* ad Evag. ſaith, *That the Biſhop of* Eugubium, *or any other the leaſt* See, *is equal to the Biſhop of* Rome. For they are all joyned in the ſame Commiſſion; they muſt ſerve in the Church, and be diligent to diſcharge that great Charge, which their Maſter Jeſus Chriſt has equally laid upon them.

3. I ſay that the Popes have no Power to Depoſe Kings and Princes from their Thrones, and are not above them. For the pulling down of Princes God has reſerved to himſelf alone that Power; for it is he *that putteth down the Mighty from their Seats, and Exalteth them of low Degree. By me*, ſaith he, *the Kings Reign, and Princes bear Dominion.* He removes Kings, and ſetteth up Kings, wherefore, ſince it is God that has this Authority proper to himſelf, which way can the Popes claim it, without Injury to the Power of God, and to that of Kings, whereunto they ought to be ſubmitted.

They ſay, it is by reaſon of their Keys, as it appears in the Bull of Excommunication, which the Pope *Sixte* the fifth thundered in the year 1585, againſt *Henry* King of *Navarre*, and the Prince of *Conde*, wherein he ſaith. *That the Authority given to St.* Peter *and his Suc-*

ceſſors, by the infinite Power of God, is above all Powers upon Earth, that it belongs to that Authority to cauſe the Laws to be obſerv'd, and puniſh the Offenders, by pulling them down from their Seats, how Powerful ſoever they be.

This is the Origine and the Ground of the *Popes* Authority over all Men, and of Depoſing Kings and Princes from their Thrones. But they are deceived; for they ought to remember, that the Keys given, were the Keys of the Kingdom of Heaven; and conſequently by this Authority of the Keys, he cannot meddle with Terreſtrial Kingdoms, to ſhut out thoſe that are in them. And they ought alſo to remember, that he has no more Authority by the Power of his Keys, or of Binding and Looſing, than any other Biſhop; for the Keys were given to all the reſt of the Apoſtles, as well as to St. *Peter.* For Chriſt ſpeaks thus, *Re-*

ceive ye the Holy Ghoſt, whoſoever Sins ye remit, they are remitted unto them; and whoſoever Sins ye retain, they are retained. It is then manifeſt, that it is contrary to the Will of Jeſus Chriſt, that any Miniſter of the Goſpel ſhould claim Authority above another; for they are all indifferently joyned in one Commiſſion, and conſequently have all equal Authority. And therefore the *Pope* has no more Authority by the Vertue of his Keys than any other Biſhop, that is to ſay, none at all to Depoſe Kings and Princes from their Thrones. His Duty is rather to obey them, and teach the ſame Obedience to others, as the Apoſtles of Chriſt did. For in the firſt Epiſtle of St. *Peter*, 2. 13. It is Written thus, *Submit your ſelves to every Ordinance of Men for the Lord's ſake, whether it be to the King, as Supreme.* And St. *Paul* to the *Romans*, 3. 1. ſaith; *Let every Soul be Subject to the higher Powers.* And

Jeſus

Jeſus Chriſt himſelf ſaid, that *his Kingdom was not of this World.* He refuſed to be made a King, he payed Tribute to *Cæſar*, and commanded others to do the ſame. If then Chriſt were Subject to *Cæſar*, is it not a great ſhame to the *Pope* to exalt himſelf above *Cæſar*, I mean above Kings.

Some Papiſts do Anſwer, that he got this Sovereign Authority by Donation from the Emperor *Conſtantine*; but let it be granted, that ſome Chriſtian Emperor was ſo fooliſh, as to give his Empire, (which is neither likely nor credible) yet I ſay it was not Lawful for him to take it, if he will be a true Miniſter of the Goſpel, or lawful Succeſſor of the Apoſtles. For Chriſt has expreſly forbidden his Apoſtles, and in them all the Miniſters of the Goſpel, all ſuch Dominions, when he told them, *Matth.* 20. 26. *Ye know that the Princes of the Gentiles exerciſe Do-*

minion over them, but it ſhall not be ſo among you. Which words being prohibitory, ſhew that they muſt not Reign like Kings of Nations, but muſt ſerve in the Church, and be diligent in the great Charge that Jeſus Chriſt has laid upon them.

It is then evident by what I have ſaid here before, that the Pope has no Authority over Kings and Princes, and is not above them. This may be ſeen by theſe Words of *Tertullian*, in *Apolog. We Honour*, ſaith he, *the Emperor as the next Man to God, and Inferior to God only.* And in another place, he ſaith, that *the King is the ſecond to God, the firſt next after God, and before and over all Men.*

Optatus Cont. Parmen. l. 13. ſaith, that *there is none above the Emperor but God only, which made the Emperor.* And St. *Chryſoſtome*, ad Pop. Anthio. hom. 2. ſaith, *He has no equal on Earth.* And *Gregory* Bi-

Biſhop of *Rome*, himſelf affirms, that *Power is given to Princes from Heaven, not only over Souldiers, but Prieſts alſo.* Which is confirmed by St. *Peter*, when he ſaith in his firſt Epiſtle 2. 13. *Submit your ſelves to every Ordinance, for the Lord's ſake, whether it be to the King, as Supream.*

It is then evident, that the Popes are not Infallible, that they have no Authority to Depoſe Kings and Princes from their Thrones, and that they are not above them. And therefore that the Church of *Rome* does add to the Word of God, when ſhe holds and teaches ſuch a Doctrine.

Secondly, I ſay, and ſhall endeavour to make it appear, that the *Roman* Church diminiſhes from the Word of God, ſeveral Points of Faith and Practice. 1. Becauſe ſhe Prays, Sings, and gives Thanks to God in the Church in an unknown Tongue. 2. Becauſe ſhe forbids

the Reading of the Holy Scriptures to the common People. 3. Becauſe in the Lord's Supper, ſhe takes away the Cup from them and from the Clerks that are not Prieſts. 4. Becauſe ſhe forbids every one to eat Fleſh in certain Time and Days, and all Prieſts, Monks and Nuns to Marry.

1. I ſay that the *Roman* Church diminiſhes from the Word of God, when ſhe Prays, Sings, and gives thanks to God in the Church in a Tongue unknown to the common People. For St. P*aul* will not only have us to ſpeak in the Church with a known Tongue, but alſo he ſhews the Confuſion of them that ſpeak in an unknown Tongue. *Except Pipe or Harp*, ſaith he, 1 *Cor.* 14. *give diſtinction in the ſound, how ſhall it be known what is* Piped *or Harped? If the Trumpet gives an uncertain ſound, who ſhall prepare himſelf to the Battle? So likewiſe you, except ye utter by the Tongue, Words eaſie to*

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be understood, how shall it be known what is spoken? For ye shall speak into the Air. Therefore if I know not the meaning of the Voice, I shall be unto him that speaketh a Barbarian, *and he that speaketh shall be a* Barbarian *unto me.*

Object. St. *Paul* saith, the Church of *Rome* thereby speaketh concerning Sermons, and consequently doth not speak against her, because she Preaches in a known Tongue. I answer, that St. *Paul* speaks concerning Prayers, Psalms and Thanksgivings. *If I Pray*, saith he, *in an unknown Tongue, my Spirit Prayeth, but my Understanding is Unfruitful. what is it then? I will Pray with the Spirit, and I will* Pray *with the Understanding also; I will Sing with the Spirit, and I will Sing with the Understanding also; else when thou shalt bless with the Spirit, how shall he, that occupyeth the Room of the Unlearned, say Amen at thy giving*

ving of Thanks, ſeeing he under-ſtands not what thou ſayeſt.

And notwithſtanding this Ordinance of St. *Paul*, and the Confuſion of them which go againſt it; as it is declared by the Compariſons of the Pipe, Harp, and Trumpet, the *Roman* Church *Prays*, *Sings*, and *gives Thanks* in the Church in a Tongue unknown to the common People. And though in the Primitive Church, all Prayers were made in the vulgar Tongue. *Linguâ auditoribus non ignotâ omnia peragebantur, & conſuetudo ita ferebat, ut tota Eccleſia ſimul pſalleret.* And though St. *Auſtin* ſays, *Deus vult ut quod Canimus intelligamus & humana ratione non quaſi Avium voce canamus.* God will have us to underſtand what we ſing, and not be like Parrots, which do not underſtand what they ſay. Yet the Church of *Rome* doth not obey this Commandment,

ment, but continue ſtill in that Error.

The Origine of this Error proceeds from the Popes of *Rome*, who being exalted in an eminent degree of Grandeur, could not be contented until they had ſet up Laws, though very irregular and unreaſonable; and as it is uſual amongſt Conquerors, had introduced and impos'd their own Language upon thoſe they had ſubdued and made their Slaves. So they have to the uttermoſt of their Power eſtabliſhed their Liturgies, Ceremonies and Language in all Churches, that they might ſerve afterwards as a Monument of their Juriſdiction and Authority upon others.

2. I ſay that the *Roman* Church doth diminiſh from the Word of God, when ſhe forbids the Reading of the Holy Scriptures to the common People. For this forbiding of hers is wholly contrary to the Commandment of Jeſus Chriſt, who

who in the 5th Chapter of St. *John* 39 Verſe, ſpeaks thus, *Search the ſcriptures, for in them ye think ye have eternal life; and they are they which teſtifie of me.* And quite contrary to this Ordinance of St. *Paul*, who writing both to the Biſhops and all his Brethren, either Men or Women, either young or old, ſpeaks thus in his firſt Epiſtle to the *Theſſalonians*, 5. 27. *I charge you by the Lord, that this Epiſtle be read unto all holy Brethren.* And writing to the *Coloſſians*, 4. 16. he ſaith, *when this Epiſtle is read among you, cauſe that it be read alſo in the Church of the Laodiceans, and that ye likewiſe read the Epiſtle from Laodicea.*

However, as if the Church of *Rome* were wiſer than Jeſus Chriſt, St. *John*, St. *Paul*, and all other Apoſtles and holy Fathers, who did ſo much, and ſo often recommend it, ſhe forbids it to the common People, ſtifly affirming that it is dan-

dangerous, that it cauſes Schiſms, ſeveral Sects and Hereſies. For in the Council of *Trent* it is written, that *if the Reading of the Holy Scripture be permitted in a known Tongue amongſt all People, it will be more hurtful than profitable.*

The abuſe ſome make of the Holy Scripture, ought not generally to condemn the uſe of it; otherwiſe the beſt things would be taken away from us, becauſe they are ſometimes miſuſed. The uſe of Wine would be forbidden; becauſe many are Drunk with it, and is the cauſe of ſeveral Diſorders. It is enough to forbid what is eſſentially bad, without forbidding that which is eſſentially good. Jeſus Chriſt doth not only permit the Reading of the Holy Scripture to ſome particular *Jews*, but he enjoyns it unto all. *Search*, ſaith he, *the Scriptures.* And that he may the better induce them, he makes them remember, *That in them they think*

think they have eternal Life. He ſeems in another place to attribute all their Errors to the Ignorance of that Sacred Book, when he ſaid to the *Saducees,* Matth. 22. 29. *Ye do err, not knowing the Scriptures.* Had not the *Eunuch* read the Prophet *Iſaiah,* he ſhould never have underſtood him. And it was by this Reading he be ga nto be a Chriſtian; as it maybe ſeen in the *Acts,* 8. 30.

The People of *Berea,* as it appears in the 17th Chapter of the *Acts,* were highly commended that they ſearched the Scriptures, to ſee whether thoſe things were true or no, which *Paul* did Teach. For whoſoever he be, though he were an Angel from Heaven, if he Teach Matters contrary to the Doctrine of the Holy Scriptures, we are to hold him accurſed; as ſaith St. *Paul,* Gal. 1. 8. *All Scripture,* ſaith the ſame Apoſtle, 2 *Tim.* 3. 16. *is given by inſpiration of God, and is profitable*

ſitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the man of God may be perfect, throughly furniſhed unto all good works.

Nevertheleſs the Church of *Rome* doth forbid to the common People ſo good a Book, ſo uſeful to Piety, and ſo neceſſary to Salvation. Is it not then a great Cruelty to forbid Children to ſee and read the Teſtament of their Fathers! Is it not an exceſs of rigour to deprive them of that which nouriſhes their Souls for an *Eternal* Life? And is it not an extreme Tyranny to hinder them from ſeeing that, which they are to be judged upon?

3. I ſay that the Church of *Rome* diminiſhes from the Word of God, when in the Lord's Supper ſhe takes away the Cup from the common People, and from the Clerks that are not Prieſts. For we read in St. *Matthew* 26. 27. that in the

Inſtitution of this Sacrament, *Jeſus Chriſt took the Cup, and gave it all his Diſciples, ſaying, drink ye all of it.*

Objection, When Jeſus Chriſt ſaid to his Diſciples, *Drink ye all of it*, He ſpake to the Prieſts only, ſaith the *Roman* Church, and therefore the Prieſts only ought to drink of the Cup.

I Anſwer, that St. *Paul* writing to the *Corinthians*, amongſt whom were more *Laics* than *Prieſts*, doth evidently ſhew the contrary; for, ſpeaking to every one, he ſaith, 1 Cor. 11. 28. *Let a man examine himſelf, and ſo let him eat of that Bread and drink of that Cup.* St. *Ignatius*, Biſhop of *Antioch*, and Diſciple of the Apoſtles, in the *69th.* Year of our Lord Jeſus Chriſt, *Epiſt.* 9. ad Philadelph. ſaith, *That one and the ſame Bread was broken to all, and one and the ſame Cup diſtributed to all.* *Juſtin Marty* tells us, *That the conſecrated Bread and Wine were*

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in his time, distributed to every Communicant. And St. *Chrysostome*, Hom. 18. upon the second Epistle of St. *Paul* to the *Corinthians* speaks thus, *There is a time, where there is no difference between Priests and those that preside over, as when we receive the holy Mysteries; for we are all equally admitted to them. It is not now as it was under the Old Testament, where the Priest did eat particular things, and the People others; where it was not lawful to the People to eat that which the High Priest was then eating. It is not so now, for one and the same Body, and one and the same Cup is given to all.*

The Pope *Gelasius*, in the Year 490. 2. *Distinct.* 2. *Can. Comperimus*, did Decree, that all they should be Excommunicated, which would receive the Lord's Supper but in one kind; and his Predecessor *Leo* did call those Sacrilegious, that did refuse to take the Cup.

And tho' in the general Council of *Conſtance*, Seſſ. 13. the *Roman* Church do confeſs this holy Sacrament was receiv'd in the Primitive Church with the Bread and the Cup; yet in the general Council of *Trent* ſhe ſpeaks thus, *If any man ſay that the Catholick Church had not juſt Reaſons to give the Communion to the Laics, and Clerks who did not ſay Maſs, under the accidents of Bread only, and that ſhe Erred in this, let him be Anathema.*

The Reaſons, ſaith the *Roman* Church, why they took the Cup from them, are many Inconveniencies and ſeveral Abſurdities.

I Anſwer, that beſides there is no Inconveniency, though there ſhould be any, it ought not to be above the Commandment of Jeſus Chriſt and St. *Paul*. Chriſt, the Primitive Church, and the Apoſtles were very Wiſe; and Wiſer than ſhall ever be the Church of *Rome*; and ſince they have commanded

manded and given the Sacrament of the Lord's Supper with the Cup, the *Roman* Church ought to follow their example and obey them. The Inconveniencies, which they ſuppoſe at this day, as that the Flies may fall into the Cup, or that the Communicant's Beard may touch the Blood, were in the time of Jeſus Chriſt and his Apoſtles: Had there been any Inconveniency, Jeſus Chriſt and his Apoſtles ſhould have certainly remedy'd it. Therefore ſince they have not forbidden the Cup to the common People, who did then receive the Communion, the Church of *Rome* ought not now to forbid it.

The Origine of taking the Cup from the common People proceeds from *Tranſubſtantiation*, which being believed produces *Concomitancy*, and from this *Concomitancy* followed this concluſion, that the *Laics* ought to be contented with the conſecrated Bread, becauſe the

Blood of Chriſt was therein contained as well as in the Cup.

But I have already prov'd, that there is no Tranſubſtantiation in the Sacrament of the Lord's Supper: And though there were any, the *Roman* Church ought not to take away the Cup from the People; becauſe Jeſus Chriſt, his Apoſtles, and the Primitive Church did not take it from them; and becauſe St. *Paul* orders every one to take it, when he ſaith, *Let a man examine himſelf, and ſo let him eat of that Bread and drink of that Cup.*

4. I ſay that the *Roman* Church diminiſhes from the Word of God, when ſhe forbids every one to Eat Fleſh in certain times and days; and all Prieſts, Monks and Nuns to Marry: For St. *Paul*, writing to the *Coloſſians* 2. 16. ſpeaks thus, *Let no man judge you in meat and drink.* And in his firſt Epiſtle to the *Corinthians* 10. 24. *&c. whatſoever*,

ſoever, ſaith he, *is ſold in the Shambles, that eat, asking no queſtion for Conſcience ſake. If any of them, that believe not, bid you to a Feaſt, and ye be diſpoſed to go, whatſoever is ſet before you, eat.* And writing to *Timothy*, he ſaith, *That every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving.*

And concerning Marriage, 1 *Cor.* 9. 6. he ſpeaks thus, *Have we not power to lead about a ſiſter a wife, as well as other Apoſtles, and as the Brethren of the Lord and Cephas?* And in the 1 to *Timothy* 3. 2. he ſaith, *That a Biſhop can be the husband of one wife.* And in the 13 to the *Hebrews*, that *Marriage is honourable to all, and the bed undefiled, but whoremongers and adulterers God will judge.* And in the 1 to *Timothy* 4. 3. he tells us, that *forbidding to marry, and commanding to abſtain from meats is a doctrine of Devils.* And Jeſus Chriſt himſelf ho-

honoured ſo much the Marriage of the Prieſts, that he did chuſe the Son of the High Prieſt *Zacharias* to be his Fore-runner. To avoid Fornication, ſaith St. *Paul*, 1 Cor. 7. 2. *Let every man have his own wife, and let every woman have her own husband.*

And notwithſtanding all theſe Texts of the holy Scripture, the *Roman* Church commands, under the pain of Sin unto Death, and conſequently of Damnation, to abſtain from Fleſh in certain times and days; and forbids all Biſhops, Prieſts and Clerks to marry. And though in the Council of *Nice*, of which the Eccleſiaſtical Hiſtorian ſpeaks thus, *It pleaſed ſome Biſhops to introduce a new Law in the Church; that thoſe, who were dedicated to holy Miniſtry, namely the Biſhops, Prieſts, Elders and Deacons, ſhould lie no more with their Wives.* But Paphnutius *an* Egyptian *Biſhop, and who had one of his Eyes pluckt out for*

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the Confeſſion of Jeſus Chriſt, roſe up, and oppoſed them, ſaying, That they ought not to impoſe ſo heavy a Yoke; becauſe Marriage was honourable in all, and the Bed undefiled; and that this Prohibition would be hurtful to the Church, becauſe all men had not the Gift of Continence; which did ſo much prevail, that the Council conſented to his opinion, Hiſt. tripart. l. 2. c. 14. Yet *Gregory* the VII*th.* with cruel Decrees of Excommunication, deprived Miniſters of their Wives, and forced the Clergy to the Vow of Continence. And the Council of *Trent*, Seſſ. 23. Can. 11. *forbids Marriage to all Clerks that are in Orders, and to all Regulers or Monks that have made a ſolemn Vow of Chaſtity; and thundereth Anathema againſt thoſe that ſay they may marry, notwithſtanding they feel they have not the Gift of Chaſtity.* And ſo this Council doth not only oppoſe the Primitive Church, and the Apoſtles, but even the Law, which

which God himſelf has pronounced. For when he ſaid, *Thou ſhalt not commit Adultery*, thou ſhalt not be a Whoremonger; it is as if he ſhould ſay, Thou ſhalt make uſe of Marriage, which is a proper means to avoid theſe two great Sins. It is an implicit Commandment of God made to all Men and Women that have not the Gift of Continence, in what ſtate and condition ſoever they be.

Objection, The Monks and Nuns have made a ſolemn Vow of perpetual Chaſtity; therefore they cannot marry.

I Anſwer that they cannot, and ought not to make ſuch a Vow. For every Vow, to be good, according to the very Principles of the Church of *Rome*, ought to have two Conditions: It ought to be of a good thing, and ought to be in our Power. When the *Jews* made a Vow, that they would neither Eat nor Drink, till they had kill'd

Paul; that Vow was void, and they were not obliged by it: For, had it been in their Power, yet it was of a bad thing. And when *Jacob* did Vow unto God, if he could return in peace into his Father's Houſe, the Lord ſhould be his God, and would offer unto him the Tenth part of his Goods, *Gen.* 28. 20. That Vow was good, becauſe it contained the two required Conditions for a good Vow. It was of a good thing, and in his Power. When Monks and Nuns, at ſixteen years old, Vow unto God Almighty to keep a perpetual Chaſtity, that Vow doth not bind them, becauſe it is made of a thing which is not in their Power: For Continence is a Gift of God. He doth not grant it to every body, but to whom he pleaſes, *Matth.* 19. 11. Therefore thoſe only, that are indued with it, are bound to keep it. Therefore when he, that has Vowed a perpetual Chaſtity, finds by

by experience, he is often troubl'd with the Luſts of the Fleſh; and, though he has ſeveral times called uponGod,they ſtill continue to torment him, it is a certain ſign that God has not granted him the Gift of Continence; and therefore will have him to make uſe of Marriage, which is honourable amongſt all, and which he has appointed as a means to keep Mankind, and as a remedy to pacifie our inordinate Paſſions. For, when he made Man, he ſpeaks thus, *It is not good for a man to be alone, I will give him a companion*, Gen. 2. 18. *He made them male and female; and for this cauſe, he ſaid, that man ſhall forſake Father and Mother, and cleave to his wife*, Matth. 19. And St. *Paul* ſaith, That, *to avoid fornication every man ought to have his own wife, and every woman her own husband, for it is better to marry than burn*, 1 Cor. 7. Formerly young Women were not admitted to take the

the Nun's Vail, till they were forty years old, as it may be ſeen, *Can. Sanctimoniales cauſa* 20. 9. 1. And though St. *Paul* ſpeaks thus, *I will that younger women marry, bear children, guide the houſe: Let not a widow be taken in the number under threeſcore years old; but the younger widows refuſe, for when they have begun to wax wanton againſt Chriſt, they will marry,* 1 Tim 5. Yet thoſe of the Church of *Rome* laugh now at this Ordinance and Cuſtome: For they ſhut up young Maids in Monaſtries, before they have any true knowledge of God, of the World, and of Themſelves. So *Rhea Sylvia Numitor's* Daughter was ſhut up in the Monaſtry of *Veſta* by her Uncle *Amulius*, who had expelled *Numitor* for fear ſhe ſhould marry, and get Children able to revenge and re-obtain her Father's Eſtate. They are ſhut up in Iron Cages, as wild Beaſts, and mad Folks, for fear they ſhould

commit any diſorder. By this Priſon, wherein they are ſhut up; and by this Prohibition of *Gregory*, *That all Prieſts and Clerks ought not to converſe, nor dwell with Women, nor ſo much as with their Mothers, Siſters, and Kindred, leſt it ſhould happen to them, as it happened to the Son of* David. It is clear that neither the one nor the other have the Gift of Continence; for if they were endued with it, for what end all theſe Iron Cages to the Nuns, and all thoſe ſtrict Prohibitions to the Prieſts? And if they have not the Gift of Continence, St. P*aul* commands them to marry, and conſequently they are not bound to keep their Vows. Therefore all Prieſts, Monks and Nnus, are obliged to them but upon this condition, that God has endued them with the Gift of Continence. As he, that made a Vow to be a great Philoſopher, or famous Orator, is not bound to the performance

mance of that Vow but upon condition, that God gives him a ſufficient Wit and Strength for the obtaining of theſe two eminent Qualities. I have the Gift of Continence, therefore I make a Vow to keep a perpetual Chaſtity, that Conſequence is good. But I promiſe unto God a perpetual *C*haſtity, therefore he ſhall give me the Gift of *C*ontinence, this Conſequence is not good. For in the *C*ontracts we make with Men, our Promiſe doth not oblige us, but as it is accepted by him, to whom we make it. And when a young Man and Maid at ſixteen years old, ſolemnly promiſe unto God a perpetual *C*haſtity, who told them that God did accept their Promiſe?

Therefore, ſince many Monks, Nuns, and Prieſts, have neither the Gift of Continence, nor any aſſurance that they ſhall have it all the Days of their Lives; it is a Raſhneſs to them to promiſe what is

not in their Power. Therefore their Vow wanting the laſt Condition to make it good, becomes void; therefore they may, and ought to Marry. *For it is better to Marry than to Burn; and Marriage is Honourable in all, but the Whoremongers and Adulterers God will Judge.* The Origine of Monaſtical Life, came from ſeveral Chriſtians, who in the time of Perſecution retired into deſert Places. And when Perſecution ceaſed, many of them reſted there, either becauſe they were uſed to that Calm, Innocent, and retired way of Life; or becauſe they were afraid to fall again into Perſecution. But this Monaſtical Life was quite different from that which is now ſeen at this day. For then they made no Vow of perpetual Chaſtity; they lived with the Labour of their Hands, and many of them were Married.

And St. *Cyprian*, l. 1. Epiſt. 9. c. 11. tells us, that the Virgins, who

who did Conſecrate themſelves unto God, that they might relieve the Poor, had the liberty of breaking their Vow of perpetual Chaſtity, when they thought, they might better ſerve God in the State of Marriage, than in that of Virginity.

Let us then conclude, ſince thoſe, who contrary to Chriſt's Doctrine, and the Law of Nature perſecute, and cauſe Men to die, merely becauſe they are not of their Opinion and Religion, are Cruel and Tyrannous; ſince thoſe that do Worſhip the Creature for the Creator, are Idolaters; and ſince thoſe, that do add to the Word of God, and diminiſh from it ſeveral Articles both of Faith and Practice, are Hereticks.

The *Roman* Church, contrary to Chriſt's Doctrine and the Law of Nature, Perſecuting and cauſing Men to Die, merely becauſe they are not of her Opinion and Religion;

on; Worſhiping the Creature for the Creator; and adding to the Word of God, and diminiſhing from it ſeveral Articles of Faith and Practice, it doth evidently follow, that ſhe is Tyrannous, Idolatrous and Heretick.

FINIS.

First Sermon of Repentance.

Except ye repent, ye ſhall all likewiſe periſh, Luke 13. 3.

IF *Lucifer* with all his proud and obſtinate Companions; if *Dives*, *Judas*, and many other wicked Men were caſt into Hell, and did all likewiſe periſh; it is becauſe they did not repent of their Sins. But there is this difference between Angels and Men, that though God, according to all Divines, did not grant the grace of Repentance to the former, yet he did not refuſe it to the latter: For, ſpeaking concerning Man, he ſaith, Ezechiel 18. 32. *I will not the death of a Sinner, but that he turn and live.*

Repentance is called by St. *Auſtin* a ſecond Plank after Ship-

wrack. For, when Men have made Ship-wrack, to lay hold on a Plank, is their only remedy; ſo, when in the vaſt Ocean of this World, they are loſt by Sin, the only remedy left them, that they may not eternally periſh, is Repentance.

If I begin to Preach unto you this excellent Virtue, ye are not to wonder at me, for I do nothing but what St. *John* the Baptiſt, *Jeſus Chriſt*, the Apoſtles, and Holy Prophets, have done, when they began to Preach and convert Sinners. *Repent ye, for the Kingdom of Heaven is at hand*, ſaid *Jeſus Chriſt* in his Firſt Sermon; and in the words of my Text he ſpeaks thus, *except ye repent, ye ſhall all likewiſe periſh.* By theſe words ye ſhall ſee the neceſſity and utility of Repentance; but becauſe it is hard to Men, firſt I will ſhew you its difficulty. That Repentance is hard, will be the firſt part of my diſcourſe; that it is neceſſary, will be the

the ſecond, and that it is very uſeful, will be the third.

1. Part. I muſt confeſs that Repentance is very hard; the Latin word *Pœnitentia* does evidently ſhew it, for it means nothing but pain and grief. Indeed there is nothing in this World more difficult to Men than Repentance, whether we conſider it in reſpect of the Creator, or in reſpect of the Creature.

If we conſider it in reſpect of the Creator, God muſt, without forcing our wills, make a change in our minds and Hearts. He muſt change the mind and heart of him, that feeds an Inclination for revenge. Love muſt take the place of hatred; meekneſs and clemency that of bitterneſs and cruelty. God muſt, without deſtroying the free will of Man, work ſo in his mind and heart, as to make him forſake and renounce the Object, which he loves beſt, and without which he

cannot live. This is harder to God (if I may ſpeak ſo) than to create Heaven and Earth. For, when God would create all the things that are in this World, he only ſaid, *let there be ſuch a thing*, and preſently it was created. But when he will convert a Sinner, and will have him to forſake his wickedneſs, what reſiſtance and oppoſition does he not find, notwithſtanding the different means he makes uſe of.

For Oftentimes God, willing to induce a Sinner to repent of his ſins, cheriſhes him as a Nurſe does her Young ſucking Child, and as a good Husband his Faithful Wife. Sometimes he threatens him, as a careful Father threatens his diſobedient Son; as a good Maſter his unruled Servant; and as a juſt Judge his guilty Priſoner. And yet his cheriſhings and threatnings do very often prove vain and unprofitable. The ſinner remains in his Crimes, and will not repent of them.

God,

God, according to his ordinary way in the Converſion of a Sinner, muſt give him a preventing Grace, and afterwards an aſſiſting one; and though theſe two Graces be ſufficient for a true and ſincere Converſion, yet to paſs from Power to Act, he muſt needs give him another Grace, which is called effectual. This is the difficulty of Repentance conſidered in reſpect of God our Creator.

But it is more hard and difficult, if we conſider it in reſpect of the Creature. For a Man, who got a great ſtore of Goods by an Unjuſt way, is bound to reſtore them wholly to him they belong to; for, as ſaith St. *Auſtin*, *Non remittitur Peccatum, niſi reſtituatur, ablatum.* A Senſual and Carnal Man, who wholly devoted himſelf to worldly Delights and Pleaſures, is obliged to forſake them for ever. What Pain, and what Difficulty does he not find, when he takes reſolution

to leave them? And this Difficulty is the greater, if he be an old Sinner, and got a bad Cuſtom. For, *can the Ethiopian change his Skin*, ſaith the Prophet *Jeremiah*, *or the Leopard his Spots, then may ye alſo do good, that are accuſtomed to do evil*, 13. 23.

We ſee that every day by our own experience, eſpecially if a Man be accuſtomed either to Drunkenneſs or Impurity. For then he will find a great difficulty to ſubdue and forſake his filthy and diſhoneſt Paſſion. If Grace invites him to abandon his Sins, and truly Repent of them, Nature preſently oppoſes it ſelf, and gives him a quite contrary Mind.

There is a Fight in that Man between Nature and Grace. And to ſpeak otherwiſe, there are two Men in that Man; the Man of Grace, and the Man of Sin. The Man of Grace is willing to forſake his Sins, and Repent of them, and

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the Man of Sin is unwilling. The Man of Grace ſpeaks thus, theſe many Years I have committed Sins, I muſt now forſake them, with all the guilty Pleaſures of this World, and I muſt wholly conſecrate my ſelf unto God. And the Man of Sin ſaith, what! wilt thou forſake thoſe Delights, Pleaſures, Sports and Recreations, which ſo many Men ſigh after, and with ſo great a Paſſion, as if their ſoveraign Happineſs were truly conſiſting in them? The Man of Grace ſaith, come, I will Repent; and the Man of Sin replies, not yet, not now, ſtay a little longer I pray thee. To make it ſhort, there is a wonderful Battel in this poor Man's Heart and Mind. I look upon him as upon a Ship in a great and furious Storm: For as this Ship by the violence of Waves, goes ſometimes as high as the Clouds, and preſently ſeems to go down into the bottom of the Sea;

ſo

ſo this Man Aſcends into Heaven by Grace, and Deſcends into Hell by Sin. What ſtrange Fight do we ſee in this poor and miſerable Creature? What difficulty does he not find, when he is willing to forſake his Sins? And when he delays from day to day, that Difficulty encreaſes, for two Reaſons. The firſt is taken from Grace, and the Second from Sin. The Reaſon taken from Grace is, that being neceſſary to forſake Sins, it goes away, and forſakes the Creature, that is delaying from day to day. The other Reaſon taken from Sin, is becauſe it is compared unto a young Tree, which grows every Month ſtronger and ſtronger, and is hardly pluck'd out, if we let it grow ſeveral Years. For it is eaſie to a Hedge-hog to thruſt out her Youngs before their Briſtles be grown ſtrong; but if ſhe ſtays too long, ſhe ſhall rather die, then expel them out of their Hole. Sin is

like

like unto a Hedge-hog; for it is eaſie to caſt it out of our Hearts, when it is Young, I mean in its beginning; but if we ſtay too long, what difficulty ſhall we not find to pluck it out of them? Such as the *Ethiopian* in changing his Skin, and the Leopard his Spots.

Wherefore we muſt confeſs, that Repentance is hard and difficult to Men, whether conſidered in reſpect of the Creator, or in reſpect of the Creature. Nevertheleſs it is neceſſary, unleſs we will all periſh. And this I am going to ſhew you in the ſecond part of my Diſcourſe.

2. Part. This Man, who was ſent from God, to bear witneſs of the Light, that all Men through him might believe; this Man, I mean St. *John* the Baptiſt, began his Sermons by this neceſſary Virtue. And when Jeſus Chriſt began to Preach, he began with theſe Words, *Repent ye, for the kingdom of heaven is at hand.* Theſe two Exam-

Examples would be ſufficient to convince us of the neceſſity of Repentance. But that I may remove all Doubts from your Minds, I will prove that we are obliged to Repent of our Sins, for two Reaſons. Firſt, becauſe we have offended God, who is our Father; and ſecondly, becauſe if we do not Repent, we ſhall all be unhappy for ever.

That God is our Father, all Chriſtians do acknowledge this Truth; for, as often as they ſay the Lord's Prayer, they confeſs God to be their Father. Yes certainly God is our Father, ſince he made and Created us: And to ſpeak properly, he only is our Father. *Call no man Father on earth, for one is your Father, which is in Heaven*, Matth. 23. 9. He is more properly our Father, than thoſe that brought us into the World; becauſe he not only concurs with them in the Production of

of our Bodies, but alſo becauſe he alone Created our Souls, and makes us partakers of his holy Grace, whereby we become his Children. If then it be true, that God is our Father, likewiſe it is certain we have Sinned againſt him two different ways; *poſitively*, when we have done thoſe things, which we ought not to have done; and *negatively*, when we have left undone thoſe things which we ought to have done.

We have offended him in our Hearts, in our Underſtandings, by our Tongues, by our Hands, Feet, Ears and Eyes. In our Hearts and Underſtandings we have ſinned againſt God, as often as we have thought and deſired any thing contrary to his holy Commandments. With our Tongues we have offended him, as many times as we took his Name in vain, or ſpake ill Words, or were Slanderers, or falſe Witneſſes againſt our Neighbours.

Neighbours. With our Hands, as often as we did ſtrike any body, or Rob him of his Goods. With our Feet, when we went into thoſe places, which we knew to be to us an occaſion of Sin. With our Ears, when we took delight in hearing impure and obſcene Words. And with our Eyes, as often as we did read bad Books, and look upon a Woman to Luſt after her.

Seeing then we have ſo many ways ſinned againſt God, who is our Father, I think it is very reaſonable we ſhould Repent. And, if to Repent is nothing but to weep for our Sins, and commit them no more, are we not obliged to it, ſince we have ſinned againſt him? *How cruel it is*, ſaith St. *Auſtin, to offend ſuch a Father, and willingly commit any thing againſt his Commandments!* We did fall into ſuch a Cruelty, as often as we have ſinned againſt him. It is then very

ry neceſſary we ſhould Repent. Therefore let us weep for our Sins, and commit them no more. Let us begin to day, at this very hour and moment, and continue all the days of our Lives. Let us beg him Forgiveneſs; and kneeling with a contrite Heart, let us ſay as the prodigal Child, *Father I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon.* Let us imitate, *David*, St. *Peter*, and *Mary Magdalen*: They have Sinned, but they have Repented. They bitterly wept for their Treſpaſſes, and committed them no more. We have followed them in their Sins, let us follow them alſo in their Repentance. We are obliged to't, ſeeing we have offended God, who is our Father.

The ſecond Reaſon why we are obliged to Repent, is becauſe if we do not, we ſhall certainly be unhappy for ever.

He that is caſt into an eternal Fire, is Miſerable and Unhappy for ever, ſeeing he endures there exceeding immoderate Torments. For he undergoes two ſorts of Pains, one Privative, and the other Poſitive. 1. *Privative*, becauſe in that burning Priſon he is deprived from the ſight of God, who is infinitely beautiful, good, perfect, and conſequently infinitely worthy to be loved; and put out of the Company of Jeſus Chriſt, of the Angels, and all bleſſed Souls; thereby loſing all the Delights, Treaſures and Honours which are found in the Kingdom of Heaven.

2. *Poſitive*, Becauſe he that is in that fiery Priſon, is always full of Sorrow, Fury, Grief and Deſpair, being detained in a place of Tears, Sighs, Groanings, gnaſhing of Teeth, and innumerable other Torments, which no Tongue can expreſs. Therefore if he, that is in an eternal Fire, wherein he is ſuf-

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fering all theſe poſitive and privative torments, which I have juſt now deſcribed unto you, be unhappy and miſerable for ever; it is certain, we ſhall be ſo, unleſs we repent. For *except ye repent*, ſaith Jeſus Chriſt in the words of my Text, *ye ſhall all likewiſe periſh.*

We may believe Jeſus Chriſt, *the axe*, ſaith he, *is laid unto the root of the Trees; therefore every Tree, which brings not forth good fruit, is hewen down, and caſt into the fire*; yes certainly, except we repent, we ſhall not eſcape theſe eternally burning Priſons; we ſhall undergo all the Torments contained therein; we ſhall be unfortunate, and all periſh for ever. For, ſince God did not forgive his Angels, and did caſt into Hell the Inhabitants of *Sodom* and *Gomorrah*, with *Dives*, *Judas*, and ſeveral others, becauſe they would not forſake their Sins; let us be certain, if we do not repent, we ſhall re-

ceive alike puniſhment; *we muſt either burn or repent*, ſaith St. *Auſtin*, and *except ye repent*, ſaith Jeſus Chriſt, *ye ſhall all likewiſe periſh.*

Are we then willing to eſcape theſe eternally tormenting Flames? have we a deſire that our Sins ſhould not be puniſh'd of God? we muſt needs puniſh them our ſelves, whilſt we live in this World. *Wilt thou not have God to puniſh thy ſins?* ſaith St. *Auſtin*, *puniſh them thy ſelf; for every iniquity either great or ſmall, is to be puniſht either by repenting Man, or by a revenging God.*

And that we may be the more inclined to repent, let us ſee its utility; this is the third part of my Diſcourſe.

3. Part. Repentance is uſeful. 1. Becauſe it blots out all our Sins. 2. Becauſe thereby we obtain the Grace of God. And, 3. Becauſe therein conſiſts the Salvation of all Men.

Before

Before I make it appear unto you, that Repentance blots out all our Sins; ye muſt know, that Sin is hurtful for three ſpecial Effects. 1. Becauſe it kills our Souls. *The Soul, ſaith Ezekiel, that ſinneth, it ſhall die*, 18. 4. But how can Sin kill our Soul, ſince it is immortal? The reaſon is, becauſe there is a double life in our Soul; one natural, and another ſupernatural. As for the former life, our Soul does not loſe it by Sin; but as for the latter, which is more excellent than the other; and without which natural life is nothing but ſorrow, miſery, trouble and grief, Sin kills it. *The Soul, that ſinneth, it ſhall die.*

Secondly, Sin is hurtful, becauſe thereby we loſe infinite Riches both of Body and Soul; we loſe ſaith *Laurence Juſtinian* in his Sermon concerning St. *John* the Evangeliſt, the Whiteneſs of Innocency, the Gown of Immortality, the Pu-

rity of the Soul, the ſweetneſs and delight of Contemplation, the liberty of Spirit, the Kingdom of Heaven, the Society of Angels, and the Love of God.

Thirdly, Sin is hurtful, becauſe he that Sinneth, from the Child of God becomes the Child of the Devil. *He that commits Sin*, ſaith St. *John*, *is of the Devil, for the Devil ſinneth from the beginning*, 1 John 3. 8.

If Sin be ſo hurtful, as I have made it appear, Repentance muſt needs be very advantageous, ſeeing it blots out all our Sins. This Truth is evident by theſe Words, *Repent ye, and be converted, that your ſins may be blotted out*, Acts 3. 9. For as the Sun expells Darkneſs, becauſe of the eſſential Oppoſition they have one with another; likewiſe Repentance expells Sins. It is like unto that Pool, whereof it is ſpoken in the Fifth Chapter of St. *John*, which whoſoever firſt, after

after the troubling of the Water, ſtepped in, was made whole of whatſoever Diſeaſe he had.

Witneſs *David* and *Mary Magdalen.* *David* did commit both Adultery and Murther. He killed *Uriah* with the Sword, and took away his Wife. He Repented of his Sins, he begged Pardon unto God, and ſaid, *I have ſinned againſt the Lord*, 2 *Sam.* 13. 12. And what then? his Sins were blotted out, the Lord did forgive him.

Mary Magdalene, whoſe Sins were many, and out of whom went ſeven Devils, *Luke* 1. She Repented of her Sins; for when ſhe knew, that Jeſus ſat at Meat in the Phariſees Houſe, brought an Alabaſter Box of Oyntment, and ſtood at his Feet with Tears, and did wipe them with the Hairs of her Head, and kiſſed his Feet and Anointed them. And what did happen unto her? She heard Chriſt ſaying, *thy Sins, which are many,*

many, are forgiven. What happened to *David* and *Mary Magdalen*, will certainly befall us, if we do imitate them in their Repentance. *Though your Sins be as Scarlet*, ſaith the Prophet *Iſaiah*, *they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as white as Wool.*

Secondly, Repentance is uſeful, becauſe thereby we obtain the Grace of God. Indeed there is nothing more advantageous to Man than God's Grace. For thereby we are made the Children of God, not by Nature, but by Adoption. Thereby we are made *Heirs of God, and Joint-Heirs with Chriſt*, Rom. 8. 17. And thereby we are made Partakers of all the Treaſures and Riches, which are found in the Kingdom of Heaven. It is then certain, that by Repentance we obtain the Grace of God. For according to all Divines, it is a Motion from Sin unto Grace. In a Motion there

there are two ways, the way, whence we depart, and that, which we go to. The way, whence we depart, and which we forſake, is Sin; and that which we go to, and which we obtain, is Grace. The Publican, whom it is ſpoken of in St. *Luke* 18. 3. Does verifie the Truth of my Propoſition. He comes unjuſt into the Temple, and ſtanding afar off, would not lift up ſo much as his Eyes unto Heaven, but ſmote upon his Breaſt, ſaying God be merciful unto me a Sinner; and he obtained Grace, for he went down to his Houſe juſtified. Is any one of us a Swearer, or Drunkard, Slanderer, Proud, or given to any other Vice? He has loſt the Grace of God. Is he willing to recover it? Let him humble himſelf before God; let him fall upon his Knees; let him ſigh, weep, confeſs his Sins, Repent of them, and like the Publican, let him ſmite upon his Breaſt, and ſay, God be merciful

to

to me a Sinner; and then he will recover the Grace of God, and go into his Cabine juſtified.

Thirdly, Repentance is uſeful, becauſe therein conſiſts the Salvation of all Men. Man was loſt twice. Firſt, by the original Sin, which is nothing but the Crime of *Adam*, and called ours, becauſe our Will was incloſed in his. Secondly, by perſonal or actual Sin, ſo called, becauſe it was committed by our own Will. The Sacrament of Baptiſm, according to the common opinion, was ordered by Jeſus Chriſt to ſave Mankind from that firſt Ship-wrack; and Repentance was Eſtabliſhed by God to ſave them from the ſecond. Therefore it is called the ſecond plank after Ship-wrack, and for that Reaſon therein conſiſts the Salvation of all Men.

Certainly we cannot hope to be Saved without that moſt excellent and neceſſary Virtue. If all the Angels

gels and Saints in Heaven would pray for the Salvation of an unrepenting Soul, their Prayers would be vain, and without any good Effect. And Jesus Christ himself, saith *Thomas Aquinas*, cannot make happy, and save an unrepenting Soul, *ut sic*, that is, whilst she remains in Sin; for there is a contradiction between to be happy and remain in Sin; between to be saved, and to be unrepenting; *Except ye repent, ye shall all likewise perish.* Therefore by a contrary consequence, if ye repent, ye shall be saved, and therefore in a true and sincere Repentance consists the Salvation of all Men.

Dear Friends! have mercy upon your Souls; be careful to preserve them, for they are infinitely more to be valued than all the things in the World besides, because they are made after the Image of God. For it was God, that breathed into Man the Breath

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of Life, as ye may read in the 2. Ch. of *Geneſis*. Now God being of the greateſt excellency, the more any thing is like him, the more it is to be valued. But it is certain, that no Creature upon Earth is at all like God but the Soul of Man, and therefore nothing ought to have ſo much of your care.

As for your Bodies, ye ought to imploy them for His Majeſty's Service, for the defence of your Country, for the maintainance of your Wives and Children, for the Glory of your Nation, and for the preſervation of your Properties and Liberties, and eſpecially of your Religion, which ought to be dearer to you than your Lives; ye ought not to be afraid to be wounded, nor even to be killed, for *it is appointed to all men once to die*, and there is nothing more glorious than to die for theſe aforeſaid conſiderations. *Horatius*, *Scevola*, and

ſeveral

ſeveral others brave and generous Men, ſo much renowned in the Roman Hiſtory, did willingly give their Lives for the Service of their Princes, and for the preſervation of their Country.

I ſpeak only of your Souls, and of the great care ye are to take of them, for if ye once loſe them, they are loſt for ever. If ye had two Souls, in loſing one, ye could ſave the other, but ye have but one, and if ye be ſo unhappy as to loſe it, this loſs cannot be recovered. I grant ye cannot loſe your Souls in one ſenſe, that is, ſo loſe them, that they ſhall ceaſe to be; but ye may loſe them in another, that is, ye may loſe that happy Eſtate, to which they were created, and plunge them into the extremeſt miſery. In a word, ye may loſe them in Hell, whence there is no fetching them back, and ſo they are loſt for ever.

Take then care of your Souls, at leaſt as much as ye do of your Bodies. For, when your Bodies are out of Order; as ſoon as ye are ſick or wounded, preſently ye call for the Phyſician and Surgeon. But when your Souls are ſick, wounded by Sin, and infected with ſeveral ſpiritual Diſtempers, ye do not care to cure them by repenting of your Sins. Nevertheleſs, if ye do not repent, ye ſhall periſh for ever; ye look upon Death, as if it was very far from you; and, perhaps, at this very moment in one of theſe Ships, that are here at anchor, there is ſome body dead without repenting of his Sins; and if ſo, his Soul is loſt for ever. Think ſeriouſly of this, and make a good uſe of this firſt inſtruction I give you to day; obey the exhortations, threatnings, and commandments of Jeſus Chriſt our Lord and Redeemer. Behold, ſaith St. *Auſtin*, with what care and dili-

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diligence an unhappy Lover obeys his Miſtreſſes Commandments. He had rather diſoblige every body than diſpleaſe her. The only thing he fears, is to hear theſe dreadful words, *be gone, I will ſee thee no more.* A naughty Woman ſaith, *I will ſee thee no more*, if thou doeſt not what I command thee; and that frights him ſo much, that he is forced to obey. And Jeſus Chriſt, who gave his life for our Salvation, ſaith unto us, if ye do not repent of your Sins, ye ſhall be ſeparated from my face, ye ſhall eternally periſh, and be caſt into Hell-fire for ever; and we will not obey. Are we not afraid to hear him ſaying? *Be gone, I will ſee you no more; depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.* That we may not hear theſe terrible and dreadful words, let us obey Jeſus Chriſt, and re-

pent of our Sins; for *except ye repent, ye ſhall all likewiſe periſh.*

The End of the Firſt Sermon.

Second Sermon againſt Swearing.

Above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea, be yea, and your nay, nay; leſt you fall into condemnation, James 5. 12.

IF any Man offends not in Words, ſaith St. *James*, the ſame is a perfect Man, and able alſo to bridle the whole Body. Behold, we put Bridles in the Horſes Mouth, that they may obey us, and we turn about their whole Body. Behold alſo the Ships, which, though they be ſo great, and driven of fierce Winds, yet are they turned about

about with a very ſmall Helm, whetherſoever the Governour liſteth. Even ſo the Tongue is a little Member, and boaſts great things; behold how great a matter a little Fire kindles; and the Tongue is a Fire, a World of Iniquity, it is an unruly Evil, full of deadly Poiſon, therewith we bleſs God, and therewith we curſe Men, made after the Similitude of God; out of the ſame Mouth proceeds Bleſſing and Curſing.

Divine Providence confined us together, within the narrow Limits of a Ship, wherein we have time enough to edifie one another by our Tongues. God does daily preſent us with ſeveral Subjects of Godly Diſcourſe; for how many Experiences of extraordinary Mercies and Preſervations have we to relate one to another, and bleſs the Lord for? What Heavenly Imployment is there for our Tongues? We ſhould call upon one another,

and

and ſay as *David, come hither, and I will tell you, what God has done for my Soul, at ſuch a time, and in ſuch an extremity.* We ſhould call upon one another to pay the Vows our Lips have uttered in our Diſtreſs. Thus we ſhould provoke one another, as one lively Bird ſets the whole Flock a Chearping. But if a Man ſhould come aboard, and ask of us, as Chriſt did of theſe two Diſciples going to Emmaus, *what manner of Communication is this, that ye have in your Ship one with another?* What ſad account would he have from moſt of us? It may be he ſhould find one Jeſting, another Swearing, another reviling Godlineſs, and even the Profeſſors of it. This is the caſe with moſt of Seamen, I ſay moſt of Seamen, for there are ſome, mongſt them, that live Soberly and Godly, and know how to rule their Tongues. *Above all things, my Brethren, Swear not, neither by Heaven, neither by the Earth,*

Earth, neither by any other Oath, but let your yea, be yea, and your nay, nay; leſt ye fall into condemnation. Theſe words will give me occaſion to ſhew you two things, which ſhall make the two parts of my Diſcourſe; that there are two ſorts of Oaths or Swearing; one Lawful, whereby God is Glorified, and which ſometimes we ought to make uſe of; and another Profane, whereby God is highly offended, and which we ought to avoid. The lawful Oath will be the firſt part of my Diſcourſe; and the Profane will be the ſecond.

Firſt Part, An Oath is an Invocation to God, or an Appeal to him, as a Witneſs of the Truth of what we ſay. So that in caſe that which we Swear, be not True; we, if not expreſly, at leaſt virtually invoke God as a Judge and Avenger.

There are two ſorts of Oaths, one Aſſertory, and the other Promiſſory; an *Aſſertory* Oath is, when we

we Swear and Certifie, that that thing which is in queſtion, is ſo as we ſay, and a *Promiſſory* Oath is, when we promiſe by Oath ſome thing that is future; and if our Promiſe be made directly and immediately to God, 'tis called a Vow; if to a Man, an Oath. This being ſuppoſed, and very true.

I ſay with Dr. *Tollotſon*, late Archbiſhop of *Canterbury*, that an Oath is not only Lawful, but alſo is ſometimes neceſſary, as when Men's Eſtates are concerned, and no Evidence can be had to decide and clear the matter, but what is aſſured by Oath. Then it is neceſſary to make an end of, and decide the Controverſie; as it appears by theſe Words of St. *Paul* in the ſixth Chapter of his Epiſtle to the *Hebrews*; *an Oath*, ſaith he, *for Confirmation is an end of Strife.*

And its Lawfulneſs appears by ſeveral Texts of the Holy Scripture, wherein God, who is Truth

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it ſelf, and cannot lye, and conſequently might be believed of Men upon his bare Word, and without neceſſity of making an Oath; yet to confirm his Promiſes, is willing to take it. For *when God made his promiſes to Abraham, becauſe he could not ſwear by a greater, he ſwore by himſelf, God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath*, Heb. 6. 17. Therefore if God himſelf Swears, and takes an Oath, why ſhall it not be Lawful to Men to take an Oath in dubious Matters, and of great Concerns, and when no Evidence can be had to decide and clear them.

Was not *Mephiboſheth* ſpared becauſe of the Lord's Oath, that was between them, between *David* and *Jonathan* the Son of *Saul*, as ye may read, 2 *Sam.* 21. 17. Did not the Law of *Moſes*, in many caſes require them? Does not *Moſes* make

make uſe of them, when he ſpeaks thus. *I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land, whereunto you go over Jordan to poſſeſs it.* Does not St. *Paul* uſe them oftentimes? As when he ſaith, *God is my Witneſs, I call God for a Record upon my Soul; before God I lie not*; which Oath St. *Paul*, who was to teach the Precepts of Chriſt to others, ſhould not have uſed, if they had been unlawful, and forbidden in the Holy Scriptures.

And Chriſt himſelf, as we may Read in the 26th Chap. of St. *Matthew*, did not refuſe it, when the High Prieſt asked him to anſwer upon his Oath, whether he was the Son of God. *I adjure thee*, ſaith the High Prieſt, *by the living God, that thou tell us, whether thou be the Chriſt the Son of God. And Jeſus ſaid unto him, thou haſt ſaid.*

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Therefore, ſince Jeſus Chriſt himſelf does Anſwer, when he is adjured upon Oath; and St. *Paul* oftentimes called God to witneſs, for the Confirmation of what he ſaith; ſeeing *David*, and ſeveral others in the Old Teſtament, and God himſelf, who cannot give us a bad Example, uſed it for the Confirmation of his Promiſes, it is a clear and evident Sign, that it is Lawful; and that we are to explain theſe Words of St. *Matthew*, *ſwear not at all*; as alſo thoſe of my Text, *above all things my brethren, ſwear not.* They ought to be interpreted, not generally, but in a limited Senſe, as only forbidding Swearing in common Converſation, and in our ordinary Commerce and Affairs; as it appears by theſe words immediately following, *viz. Let your communication be yea, yea, and nay, nay; for whatſoever is more than theſe comes of evil.*

From

From whence it follows, though Swearing and Oaths ought to be avoided in our Converſations, becauſe they are then ſo many Sins, yet there is a time, as when the Matter is doubtful, and of Concern, and no Evidence can be had to clear and decide it, when they are not only Lawful, but alſo very neceſſary. The Corruption of humane Nature has made Man ſuch a falſe and fickle Creature, that his ſingle Teſtimony cannot be ſufficient Security for another, eſpecially in weighty Caſes; and therefore in Swearing he calls God for a Witneſs of the Truth of what he ſaith, and affirms.

Now this calling, or asking a Teſtimony from God, makes an Oath become a part of God's Worſhip, and gives him a great deal of Honour and Glory. For hereby he that Swears, acknowledges, 1. His Omniſciency. 2. His infallible Truth. and 3. His Righteouſneſs.

He acknowledges his Omniſciency; for by his Appeal to him, he acknowledges him to be the ſearcher of Hearts and Reins, and that he knows the ſecret intents and meaning of our Spirits. He acknowledges alſo his infallible Truth; for this is manifeſtly carried in his Oath, that though he be a falſe and deceitful Creature, and his Affirmation cannot obtain univerſal and full Evidence, yet he that is greater than he, by whoſe Name he Swears, cannot deceive. And laſtly, he acknowledges his Righteouſneſs; for he that Swears, does either expreſly or implicitly put himſelf under the Curſe and Wrath of God, if he Swears falſly.

Therefore ye ſee that there is an Oath, or Swearing, which is not only Lawful, where the Matter is of Concern, and cannot be clearedand decided but by Oath; but alſo neceſſary, and conducing to the Glory of God. But there is an other Oath

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Profane, whereby God is highly offended, and which we ought to avoid in our converſation; and this I will ſhew in the ſecond part of my Diſcourſe.

2. Part. Idle words, and unprofitable talk, which are not referred to the glory of God, are to be avoided in our converſation; becauſe we are to give an account of them in the dreadful day of Judgment, according to theſe words of St. *Matthew, every idle word, that Men ſhall ſpeak, they ſhall give an account thereof in the day of Judgment.* And though this common evil be little regarded by Men, yet it is a Sin of a greater importance, than we can imagine.

Firſt, Becauſe by idle and unprofitable words, we abuſe and pervert our tongue from that imployment, and uſe, which God by the Law of Creation had deſigned to. God did not give us the power of Speech (which is our

excellency above the Beaſts) to ſerve a vain humour, and talk fooliſhly; but to extol and magnifie our Creator, and render him the praiſe for all his admirable Works, and infinite Mercies every day beſtowed upon us. This was the end of God in giving us a Tongue; and we do commonly imploy it in diſhonoring him that made it.

Secondly, by idle and unprofitable words we waſte our precious time, which is but a little Spot between two Eternities, either of felicity, or miſery. God turns about theſe glorious Celeſtial Bodies over our Heads in a conſtant revolution, to beget time for us; and the preciouſneſs of every minute thereof reſults from its uſe; and therefore great things depend upon it, and no leſs than our eternal Happineſs or Miſery. What an evil then is it to us, to waſte it away to no purpoſe, in our idle and unprofitable

ble talking? which Sin is the more dangerous, becauſe few are ſenſible of it: Other Sins, as Murder, Adultery, and Theft, are ſeldom committed, becauſe they are horrible; and when they are committed, then Conſcience is ſtartled at the horridneſs of them; few, except they be profligate Wretches, dare make light of them; but for the idle and vain words, there are innumerable Swarms of them every day, and few regard them.

Thirdly, they have miſchievous effects upon others; for, an idle word, or fooliſh Jeſt ſticks long time in Men's mind, and becomes an occaſion of Sin to them; for our fooliſh words may be working in the minds of our Companions, when we are laid in the Duſt, or committed to the deep. And thus, though we be dead, yet we may be ſinning in the Perſons of our Companions. Theſe are the bad effects of idle, unprofitable and foo-

liſh words, and why we ought to avoid them in our converſation.

But if idle and fooliſh words ought to be carefully avoided, we ought with a greater reaſon to avoid vain Swearing, and Profane Oaths, ſince God is highly offended thereby.

Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs, that takes his name in vain. Theſe words ſhould be ſufficient to hinder any Man from Swearing, or from any Profane Oath, becauſe God has forbidden it, and declared him guilty, that takes his Name in vain. But that I may deter Men from Swearing, or Profane Oaths, let them conſider.

Firſt, If the Heathens durſt not uſe the name of their Idols, for fear the Earth ſhould tremble, and ſwallow them up alive; ſhall the Sacred and Dreadful Name of the True God be Profaned by Chriſti-

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an Tongues, and not afraid that God will be avenged for their frequent Abuſes of his Holy Name? In the old Law, he that took the Name of God in vain, was Stoned to Death. If this Law were now put in Execution, how many thouſands ſhould we ſee Stoned every day? Or rather how ſhould we hear Men Swearing for fear of being Stoned? for the fear of Puniſhment, even when it is but ſmall, if put in Execution, would be able to reſtrain them.

2. It is a Sin which God has ſeverely threatened, and puniſhed with temporal and corporal Plagues. For, *by reaſon of Oaths*, ſaith the Prophet, *Iſaiah* 42. 3. *The land mourns, and every one that dwells therein languiſhes.* That is, it brings the heavy Judgment of God upon whole Nations, under which they ſhall Mourn. And in *Zachariah* there is a flying Role of Curſes

Curſes upon them that Swear; *a flying Role*, to denote the ſwifneſs of it; *for it flies*, ſaith the ſame Prophet, *towards the Houſe of the Swearer, and it ſhall therein remain, and ſhall conſume it with the Timber thereof, and the Stones thereof*; that is, it ſhall bring an utter Ruine and Deſtruction to his Houſe. Wo to that wretched Family, into which this flying Role enters; wo to the Inhabitants thereof

3. Profane Oaths bring ſpiritual Plagues upon us; they bring Hell along with them; and if we be not afraid to Sin, certainly we ſhould be afraid to Burn. If the Love of God can work nothing upon our Souls, his Threatnings ſhould ſtartle and affright us. Let us conſider thoſe Texts of the Holy Scripture, and unleſs God has loſt all his Authority with us, they ought certainly to make us afraid.

The firſt, are the Words of my Text, *Above all things, my brethren, ſwear*

ſwear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea, be yea, and your nay, nay; leſt you fall into condemnation. Conſider this Text ſeriouſly. I think it ſhould be like the Fingers, that came forth and wrote upon the Wall that dreadful Sentence, that changed the Countenance of a King, and made his Knees ſmite together. *Above all things*, that is, above all other Vices, avoid Swearing; *but let your yea, be yea, and your nay, nay*; that is, accuſtom your ſelves to ſhort and plain Affirmations, and Negations; *leſt you fall into condemnation*; that is, leſt for theſe things the Judge of Heaven and Earth ſhould paſs a Sentence of Condemnation to Hell upon you. O Men! dare ye then from henceforth commit ſuch a hainous Sin as Swearing; ſeeing it will bring you under God's Judgment and Condemnation? Did you never ſee a poor Male-

Malefactor Tryed at the Aſſizes, and obſerve how his Face grows pale, how his Legs Tremble, and how Death diſplayes his Colours in his Cheeks, when Sentence is given upon him? But what is that to God's Condemnation? What is a Gallows to Hell?

The other Text is this; *the Lord will not hold him guiltleſs, that takes his name in vain.* Now, what does God mean, when he ſaith, *he will not hold him guiltleſs?* The meaning is plain, that is, his Swearings and prophane Oaths ſhall be reckoned to him, and he ſhall be bound to Anſwer God for them.

The laſt Reaſon, which obliges you to avoid Swearing and prophane Oaths, is, that the cuſtom of vain and prophane Oaths, is as plain a diſcovery of an unregenerate Soul, as any in the World. This is a ſure ſign ye are none of God's Children, nor have any thing to do with his Heavenly Promiſes.

miſes. For, by this, the Scripture diſtinguiſhes the State of Saints and Sinners. This Fruit of the Tongue plainly ſhews what the Tree is that bears it. *The vile Perſon*, ſaith the Prophet *Iſaiah*, *will ſpeak of villany, and out of the abundance of the heart the mouth ſpeaks.* Loquere, ut te videam, *ſpeak, that I may ſee what you are.* What is in the Heart, is vented by the Tongue; when the Treaſures of Grace are in the Hearts, then good and Holy Words will be in the Lips. *The Mouth of the Righteous*, ſaith David, *ſpeaks Wiſdom. By thy words*, ſaith Chriſt, *thou ſhalt be juſtified, and by thy words thou ſhalt be Condemned.* We uſe to ſay, ſuch Witneſſes Hanged a Man; the meaning is, the Evidence they gave, did Caſt and Condemn him. If the words do Evidence the State of the Soul, what a wofull State theſe Souls muſt needs be in, whoſe Mouths overflow with Swearing, profane Words and Curſes? How many

many Witneſſes will be brought in, to caſt them in the great day?

Wherefore, that ye may not fall into ſuch a misfortune, avoid vain Swearing, and Profane Oaths, whereby God is ſo highly offended; which he has puniſh'd with both temporal and ſpiritual Plagues; which are a plain diſcovery of an unregenerate Soul; and which God will bring to condemnation.

And that ye may leave that bad, and ugly cuſtom, wherein there is neither profit nor pleaſure; conſider, that if every idle word that Men ſhall ſpeak, they ſhall give an account thereof in the day of judgment, how much more then, for immodeſt, obſcene, filthy Words, profane Oaths, and Bloody Blaſphemies. Before ye ſpeak, weigh and ponder your words; beg of God to guide your Tongues, and every day ſay with *David*, *ſet a watch, O Lord, before my mouth, and keep thou the door of my lips.*

Labour

Labour to get your hearts cleanſed, and purified; make the tree good, and then his fruit will be good alſo. A holy heart will produce holy words: Conſider alſo that no Man is the better lookt upon for his filthy words, and vain, bloody, profane Oaths; but on the contrary loſes his eſteem among all them, that have any ſenſe or virtue; and even among them, that are wicked, and great Swearers too. If there was any puniſhment put in Execution upon them, that Swear, and take the Sacred Name of God in vain; they would certainly forbear that horrid and unprofitable Sin. For I obſerved, when I was in *Holland*, that, becauſe there was ſo much Mony to be payed by every one, that did Swear, I never heard there any Man taking the Name of God in vain; though I were ſeveral times in the Company of above Forty Men together drinking in Taverns

and Coffee-houſes. And I took notice alſo in the Ships, where I have ſerved; that, when the Captain ordered the Collar, which is a piece of wood of about Fifty Pounds weight, to be worn by the Sea-men, that were heard Swearing, then no Profane Oath was ſcarce heard that day. If a ſmall parcel of Mony to be put in a box, and given to the Poor in *Holland*; and if the pain and ſhame of wearing a Collar in the Ships, be able to make Men abſtain from Swearing; why ſhall not the puniſhment of Hell, and of an eternal Damnation threatned to them, that take God's Name in vain, have ſuch a Power over them? Certainly they do not believe ſuch a thing. For if they were convinced of that Truth, or that there is an avenging God; or that their Souls are Immortal; or that the Holy Scripture was certainly revealed of God, and the Threatnings therein contained againſt

gainſt Swearers ſhall be put in Execution in the great and fearful day of Judgment; without doubt they would hereafter forbear from Swearing, and taking God's Name in vain. And that they may be perſwaded of theſe Truths, I intend to publiſh three other Sermons; the firſt of God's Exiſtence; the ſecond of the Immortality of our Souls, and the third of the certainty of the holy Scriptures; for the Reaſon, why Men do continue in their Sins, is becauſe they are not utterly and fully convinced of theſe important and neceſſary Truths. *Above all things, my Brethren, ſwear not, neither by Heaven, neither by the Earth, neither by any other Oath, but let your yea, be yea, and your nay, nay; leſt you fall into condemnation.*

The End of the Second Sermon.

Third Sermon againſt Drunkeneſs.

Be not drunk with wine, wherein is exceſs, Epheſ. 5. 16.

THE *Sparthans* brought their Children to loath Wine, by ſhewing them a Drunkard, whom they gazed at as a Monſter; and *Tertullian* ſaith of the Primitive Chriſtians, they drank no more than was ſufficient for temperate Men: they did ſo eat and drink, as thoſe that remembred they ought to pray afterwards. But now amongſt thoſe that profeſs Chriſtianity, how ordinarily is this Sin committed, but eſpecially by Seamen. Some of them have gone aboard drunk, and laid the foundation of their Voyage in that Sin; and though they knew not, whe-

ther they ſhould ever ſee again the Land of their Nativity, yet this was the farewel they took, this was their preparation; and ſo in their return, notwithſtanding the terrible and aſtoniſhing works of the Lord, which they have beheld with their eyes; and their marvellous preſervations in ſo great and terrible extremities. Yet aſſoon as they were aſhore, they went into Ale-houſes, there drowning the ſenſe of God's precious Mercies and Deliverances in their Drunken Cups.

I grant, that there is a lawful uſe of Wine and ſtrong Drink to ſupport Nature, not to clog it; to cure Infirmities, not to cauſe them; *Drink no longer water, but uſe a little wine, for thy ſtomachs ſake, and thine infirmities*, ſaith St. *Paul* in his Epiſtle to *Timothy* 5. 23. God allows us Wine, and other ſtrong Liquor, not only for bare neceſſity, but for chearfulneſs alſo; that

that our Bodies may be the more fit for our Imployments. But to drink Wine, or other ſtrong Liquor until we be inflamed, and our reaſon diſturbed, is that which St. *Paul* forbids us in the words of my Text, *Be not drunk with wine, wherein is exceſs.* For, ſaith the Prophet *Iſaiah*, 5. 11. *Wo to them, that riſe early in the morning, that they may follow ſtrong drink, that continue until night, till wine inflame them.* And that I may deter Men from this horrible and ſo common a Sin, and keep a method. I will divide this Diſcourſe into two parts, in the firſt I will ſhew them the reaſons, why they ought to forſake that Sin; and in the ſecond I will anſwer to their objections.

1. Part. The firſt reaſon, which ought to make us avoid the exceſs of Wine, or any other ſtrong Liquor, is, becauſe we are thereby equalized to the Beaſts that periſh; for the exceſs of Wine takes away the

the Wiſdom and Ingenuity of Men, and ſo brutifies them, as *Nebuchadnezzar*, who had the heart of a Beaſt given him. The heart of a Man hath generoſity, and brave vigorous Spirits capable of, and fitted for noble and worthy actions and imployments; but immoderate drinking enervates, quenches, and drowns this brave noble viguor. For, no ſooner is a Man brought under the dominion of Wine, but he loſes the Government of his Reaſon; and ſo becomes like a Beaſt either wallowing in the mire, or preſently falling aſleep as a ſot and ſtupid; or ſwearing and quarrelling as one that is ſtark mad, and has loſt the uſe of his Reaſon. God put all the Creatures in ſubjection to Men, but by immoderate drinking Men put themſelves in ſubjection to Wine, and are brought under its Dominion and Power. St. *Auſtin* calls the exceſs of Wine *a diſtemper of the*

the head, a ſubverſion of the ſenſes, a tempeſt in the tongue, a ſtorm of the body, the Ship-wrack of vertue, the loſs of time, a wilfull Madneſs, a pleaſant Devil, a ſugared Poiſon, a ſweet Sin, which he that has, has not himſelf; and he, that commits it, doth not only commit Sin, but he himſelf is altogether in Sin. It is a Sin, which much degrades a Man, by equalizing him to a Beaſt, and the vileſt of Beaſts, a Swine, which wallows in the mire.

The ſecond reaſon, why Men are to avoid the exceſs of Wine, is becauſe of its ſeveral bad effects. For Drunkeneſs waſts and ſcatters Men's Eſtates, and brings them to Poverty. *The Drunkard ſhall be cloathed with rags, and brought to a morſel of bread. He that loves wine and oyl ſhall not be rich, ſaith Solomon,* Prov. 21.17. And in the 23. 21. he tells us, that *the Drunkard and glutton ſhall ſurely come to Poverty*; for Drunkeneſs doth not only

only diſpoſſeſs a Man of his Reaſon, which is a rich and fair Inheritance given to him by God; but it alſo deprives him of his Eſtate, and waſts all that either the provident care of his Parents, or the bleſſing of God upon his own induſtry has obtained for him.

And not to mention here the miſeries and ſorrows he brings thereby upon his Family, drinking the Tears, yea the Blood of his poor Wife, and helpleſs Children; I will only take notice of ſeveral Diſeaſes, which are begotten by the exceſs in drinking ſtrong Liquors. For, hence come Apoplexies, Gouts, Palſies, ſudden Death, Trembling of the Hands and Legs, and as the Proverb ſaith, *Plures occidit Gula quàm gladius*, that is, *Drunkeneſs kills more than the Sword.* O! what a terrible thing will it be to conſider upon a Death-bed, that theſe pangs and aches are the fruits of our Intemperance

perance and exceſs. *Who has wo?* ſaith *Solomon*; *who has ſorrow? who has contention? who has babling? who has wounds without cauſe? who has redneſs of eyes? They that tarry long at wine, they that go to ſeek mixt wine,* Prov. 23. 29, 30. By this enumeration and manner of interrogation the wiſe Man ſeems to make it a difficult thing to recount the miſeries and diſtempers, that Drunkeneſs brings upon us. For as Vermin abounds, where there is ſtore of corn; ſo do the Diſeaſes in the Bodies of Drunkards, where crudities and ill humours do continually abound.

Drunkeneſs, ſaith *Origenes*, *is the fore-runner of all vices.* The Drunkard is commonly quarrelſome, always ſlow to any thing that is good, and prone to all Evil. He ſpeaks and does whatſoever the Devil ſuggeſts to him, be it never ſo obſcene and ridiculous. And when he is Drunk, he never conſiders

that

that the end of his Drunkeneſs is Confuſion, Quarrel, Riot, Sedition, and that the pleaſant taſte of the Liquor will prove in the end, like the ſting of a Serpent, his utter ruine and deſtruction.

Of all things to be lamented amongſt us this is moſt lamentable, that of all ſorts of Men there is none more prone to this Vice than Sea-men, when they are aſhoar with their Pockets full of Mony: Should they be ſo blinded, that nothing can hinder them from bringing themſelves and their Families to ruine, for the ſatisfying of their Appetites. But let them hear what God ſaith unto them. *Wo be unto you that are full, for ye ſhall hunger*; and the Apoſtle St. *Paul* ſaith, that ſuch are excluded of the Kingdom of Heaven. *Drunkeneſs*, ſaith St. *Gregory*, *is a flattering Devil, a ſweet Poiſon, a pleaſant Sin, and whoſoever is under the raigning Power of this Sin, is wholly in Sin, and*

makes

makes him forget God his Creator. The Truth of this is manifeſt in *Noah*, who never forgat God, till he was Drunk. This only Sin is recorded in Holy Writ againſt him, whereby he gained a perpetual Infamy.

But how much more infamous muſt their condemnation be, who by their often reiteration of Drunkeneſs, make it not only cuſtomary, but almoſt natural, and even boaſt and glory in their Shame. But let all ſuch know, that Almighty God ſees their Abominations, and will ſurely pour upon them the Cup of his vengeance without mixture, unleſs they come to him by unfeigned Repentance. But this may be a good warning to them that are guilty of Drunkeneſs, to beware of over-drinking themſelves. For, ſuppoſe this Drunken fit continue but for a while; yet in that time, before the recovery of their reaſon, they may either

ther act or ſpeak what they may repent of. They may kill a Friend, as ſeveral have done in their Glaſſes; and ſo bring themſelves under the laſh of the Law to the loſs of their Lives and Fortunes, and perpetual Ignominy both of their Families and Relations. But if any Man think, he may drink much, and yet keep the perfect uſe of his Senſes and Reaſon, he may as well ſuppoſe, that, when he has drunk Poiſon, he ſhall not be prejudiced thereby. Ye ſee that Drunkeneſs does not only waſte and ſcatter our Eſtate, bringing us to Poverty and Miſery, but alſo produce ſeveral other bad Effects.

The third Reaſon, which obliges us to avoid Drunkeneſs, is becauſe it is a leading Sin, which has a great retinue & attendance of other Sins waiting on it. It is like a ſudden Land-flood, which brings a great deal of dirt with it. So that, as Faith excels amongſt Graces

ces and Virtues, becauſe it enlivens and gives ſtrength unto them; ſo is Drunkeneſs amongſt other Sins. It is not ſo much a particular Sin againſt a ſingle Commandment of God, as a general violation of the whole Law; for it warms and quickens all our Luſts and Paſſions, and ſo expoſes us to every Sin. It gives occaſion, yea is the real cauſe of many contentions, and fatal Quarrels and Murthers, which are the ordinary effects of drunken Meetings; for, when Reaſon is loſt, and Luſt heated, what will not drunken Men then attempt? *Numquam ego Ebrium caſtum putabo*, ſaith St. *Hierome*, that is, *I will never think a Drunkard to be chaſt.* And *Solomon*, ſpeaking of a drunken Man, ſaith, Prov. 23. 33. *Thine eyes ſhall behold a ſtrange Woman, and thine heart ſhall utter perverſe things.* This Sin is well called the Devils bridle; becauſe thereby he turns the Sinner

which way he pleaſes. Drunkeneſs is ſo horrid a Sin, that it deprives us of the Kingdom of Heaven. *Be not deceived*, ſaith St. *Paul*, 1 Cor. 6. 9, 10. *neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with mankind, nor Thieves, nor Covetous, nor Drunkards, ſhall inherit the Kingdom of God.* Certainly he is not aſleep, but dead, who is not ſtartled at theſe words; how are Drunken Men able to face ſuch a Text as this? Think, when Wine ſparkles in the Glaſs, what a Cup of Wrath is in the hand of the Lord for thee. Thou wilt not now believe this, but the day will come, when thou ſhalt know the Price of theſe Brutiſh Pleaſures, except thou doſt timely forſake them.

Time is allowed us by God to work out our Salvation, and therefore every minute of it ought to be moſt thriftily husbanded to that

that end; but when it is laid out in immoderate Drinking, then it tends to the working of our Eternal Damnation. Beſides, he that Drinks immoderately, tho' he eſcape being Drunk himſelf, is yet guilty of all the Drunkenneſs and Sins that any of his Company falls under; for, he gives them encouragement to Drink on by his example, eſpecially if he be one of any Authority: But, if he be one whoſe Company the reſt are fond of, his Company is then a certain enſnaring of them; for, then they will Drink too, rather than diſoblige, or loſe him. There is yet a greater fault that many of theſe Stronger-brain-drinkers are guilty of, that is, the ſetting themſelves purpoſely to make others Drunk, playing, as it were, a Prize at it, and counting it matter of Triumph and Victory to ſee others fall before them. This is a moſt horrid Wickedneſs; it

is the making our ſelves the Devil's Factors; endeavouring, as much as we can, to draw our poor Brethren into eternal Miſery, by betraying them to ſo grievous a Sin: Therefore it may be well reckoned as the higheſt ſtep of this Vice of Drinking, as having in it the Sin of miſchieving others, added to the exceſs in our ſelves. And though it be lookt upon in the World, as a matter of jeſt only, to make others Drunk, that we may ſport our ſelves with their ridiculous Behaviour; yet that Mirth will have a ſad concluſion, there being a Woe expreſly threatned to that very Sin; *wo unto him,* ſaith St. Paul, *that gives his Neighbour drink, and maketh him drunk.*

I have now gone through the ſeveral Motives and Reaſons, which do oblige us to avoid Drunkenneſs. It is a Sin ſo ſtrangely raigning amongſt us, that no Condition,

tion, no Age, or ſcarce Sex, is free from it, to the great diſhonour of God, reproach of Chriſtianity, and ruin, not only of our Souls hereafter, but even of all our preſent advantages, and happineſs in this Life; there being no Sin, which betrays each ſingle committer to more miſchiefs, in his Underſtanding, his Health, his Credit, and Eſtate, than this one doth; and we have reaſon to believe this Sin is one of thoſe common crying guilts, which have long laid heavy upon this Nation, and pulled down thoſe many ſad Judgments we have groaned under.

Therefore, let me now intreat you by all that tenderneſs and love ye ought to have to the Honour of God, the Credit of your Chriſtian Religion, eternal Welfare of your own Souls, the Proſperity of the Church and Nation whereof ye are Members; nay, by that love, which certainly ye have to

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your own temporal Intereſt, to think ſeriouſly on what has been ſpoken. Ye have heard the reaſons why Men ought to avoid the exceſs of Wine, and other ſtrong Liquors; now let us anſwer to their Objections, which is the ſecond part of my Diſcourſe.

2. Part, The firſt and moſt owned is that which they call good Fellowſhip; one Man drinks to keep another Company at it: But I would ask ſuch a one, whether, if that Man were Drinking rank Poiſon, he would pledge him for Company; if he ſays he would not, I muſt tell him, that by the very ſame, nay far greater reaſon, he is not to do this; for, immoderate Drinking is that very Poiſon: Perhaps it doth not always work Death preſently, but the cuſtom of it does uſually bring Men to their ends; and therefore, though the Poiſon work ſlowly, yet it is ſtill Poiſon. But however

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it doth at the preſent work, that which a wiſe Man would more abhor than Death, it works Madneſs and Frenzy, turns the Man into a Beaſt, by drawing his Reaſon, which ſhould difference him from one.

The Second is, ſay they, the chearing of their Spirits, making them Merry and Jolly; but ſure, if the Mirth be ſuch, that reaſon muſt be turn'd out of door, I may ſay with *Solomon*, Eccleſ. 2. 2. *The laughter of ſuch fools is madneſs.* For, they that will be Drunk to put themſelves in this temper, muſt, by the ſame reaſon, be glad of a Frenzy; if they could but be ſure it would be of the merry Sort. But, little do theſe merry Drinkers think, what ſadneſs they are all this while heaping up to themſelves, often in this World, when by ſome mad Pranks they bring miſchief upon themſelves; but however, certainly in the other, where

where this Mirth will be ſadly reckon'd for.

A Third Objection of theirs is, the putting away of Cares; but I ask what theſe Cares are? Perhaps they are ſome checks and remorſes of Conſcience, which muſt be thus charmed. But it is a groſs miſtake, if we think to lay them down that way; we may indeed thus ſtop them for a while, but they will one day cry the louder for it. Suppoſe a Thief or a Murderer knew he were purſued to be brought to Juſtice, would he, to put away the fear of being hang'd, fall to Drinking, and in the mean time take no Care for his Eſcape? or would we not think him deſperately Mad, if he did? This is the very Caſe here; our Conſciences tell us of our Danger, that we muſt e're long be brought before God's Judgment-Seat; and is it not Madneſs for us, inſtead of endeavouring to get our Pardon, to drink away the thought of

of our danger? But ſuppoſe theſe Cares be ſome Worldly ones, and ſuch as are fit to be put away; then for ſhame let us not ſo diſgrace our Reaſon and Chriſtianity, as to rid us of them by ſo pitiful and diſgraceful a way. But beſides, this will not do the deed neither; for tho' it may at preſent, whil'ſt we are in the heighth of our Drunken fits, keep us from the ſenſe of our Cares; yet, when our Drinking is over, they will return again with greater violence; and if we have any Conſcience, bring a new Care with them, even that which ariſes from the guilt of ſo foul a Sin.

The Fourth is ſaid to be the paſſing away of time; but this Objection is, in many, a very falſe plea, for they often ſpend their time at the Pots, not only when they have nothing to do, but even to the neglect of their moſt neceſſary Buſineſs. However, it is in all a moſt unreaſonable

ſonable excuſe; for there is no Man but he may find ſomewhat or other to imploy himſelf in. If he have little worldly Buſineſs of his own, he may yet do ſomewhat to the benefit of others; but however, there is no Man but has a Soul, and if he will look carefully to that, he need not complain for want of Buſineſs, where there are ſo many Corruptions to mortifie, ſo many Inclinations to watch over, ſo many Temptations (whereof this of Drunkeneſs is not the leaſt) to reſiſt; the Graces of God to improve and ſtir up, and former neglects of all theſe to lament. Sure there can never want ſufficient Imployment, for all theſe require time, and ſo Men at their Death find; for thoſe, that have all their Lives made it their buſineſs to drive away their Time, would then give all the World to redeem it. And certainly, where there is much leiſure for worldly Affairs, God expects

pects to have the more time imployed in ſpiritual Exerciſes. And it concerns them to imploy their time to the benefit of their Souls, and not to beſtow it to the Ruine of them; as they do, who ſpend it in Drinking.

The laſt Objection, is that of Bargaining. They ſay it is neceſſary for them to drink in this one Reſpect of Trading with their Neighbours, Bargains being moſt conveniently to be ſtruck up in Ale-houſes and Taverns. But is this a worſe Reaſon than all the others. For the bottom of it is an aim of Cheating; for we think, when Men are in Drink, we ſhall the better be able to over-reach them; and ſo this adds the Sin of Defrauding to that of Drunkenneſs. Now that this is indeed the Intent, is manifeſt; for, if only the diſpatch of Bargains were aimed at, we ſhould chuſe to take Men with their Wits about them; therefore the taking them when

ſtrong Liquor has diſtempered their Reaſon, can be for nothing but to make Advantage of them. Yet this often proves a great Folly as well as Sin; for he that Drinks with an other in hope to over-reach him, does many times prove the weaker Brained, and becomes Drunk firſt; and then he gives the other that opportunity of cheating him, which he deſigned for the cheating of the other. Now this end of Drinking, is ſo far from becoming an Excuſe, that it is an increaſing of the Sin; for, if we are not to drink immoderately upon any occaſion, much leſs upon ſo wicked an one as is the Cheating and Defrauding our Brethren. *See the whole Duty of Man.*

I have now Anſwered to the chiefeſt Drunkards Objections, which are ordinarily brought in excuſe of this Sin. I am yet further to tell you, that it is not only that huge degree of Drunkenneſs, which makes Men able neither to go nor

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to ſpeak, which is to be look'd on as a Sin; but all lower Degrees, which do at all work upon the Underſtanding, whether by dulling it, and making it leſs fit for any Imployment, or by making it too light and airy, apt to apiſh and ridieulous Mirth; or what is worſe, by inflaming Men to Rage and Fury. Theſe, or what ever elſe make any change in the Man, are to be reckoned into this Sin of Drunkenneſs. I have given you the Reaſons why ye are to avoid the Exceſs in Drinking, and anſwered alſo to the Drunkards Objections. Pray make a good uſe of this Inſtruction, *be not drunk with wine, nor with any other ſtrong liquor, wherein is exceſs.*

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